The Bombay Guardian.

PUBLISHED EVERY SATURDAY MORNING.

VOL. XXVIII.—New Series.—No. 51. SATURDAY, DECEMBER 23, 1882. Rs. 6 per annum in advance with Indian postage Rs. 7-10

INTERNATIONAL BIBLE STUDY.

December 31, 1882.——*Isaiah* XXXV. 1-10.

This chapter is naturally connected with that which precedes it, and yet there is a very remarkable transition. Chapter XXXIV closes with a description of the wilderness and the solitary place caused by the judgments of God upon the enemies of God's people. But Ch. XXXV. shows us life and fertility and gladness springing up out of that very desolation. Perhaps it would have been better if the chapters had been divided at verse 16 of XXXIV.

This chapter opens very joyously and exultingly; it is as though the river of the water of life that flows from the throne of God had reached some place of utter desolation and ruin, and converted it into the garden of the Lord. Where sin, idolatry and corruption had abounded, the smile and blessing of God are found. "The glory of Lebanon, the excellency of Carmel and Sharon," in other words, the favour which formerly rested on the Jews as the chosen people of God, here descends upon the outlying world formerly given up to irreligion, misbelief and unbelief. The glory of the Lord is revealed. But the glory of the Lord is specially revealed in the salvation of sinners. The excellency of our God is seen when the pentecostal spirit fills the hearts and purifies the lives of a body of belivers.

"Strengthen ye the weak hands and confirm the feeble knees." 3. Christians are taught to love one another with pure hearts fervently, each one seeking with all his heart the welfare of the other. Instead of despising those who have not the same maturity of faith that they have, they lay themselves out to impart to these the same precious faith that they themselves enjoy, and this they do by showing them the word of God, its requirements and especially its promises. Blessed is he above all who knows how to strengthen the weak and confirm the feeble in the Church of God.

"Say to them that are of a fearful heart, be strong, fear not." There is nothing under the sun more difficult than to put courage into a fearful heart. But God gives his servants the means of doing this. They do it by example going forth like David to meet this and that Goliath; by testimony, when they tell of their own natural weakness, like Paul telling the Corinthians that he was among them in weakness and fear and much trembling, but receiving help from God he endured and triumphed; by bringing Christ before them and the promises that are yea and amen in him; by fervent prayer that they may be baptised of the Holy Ghost.

"Your God will come with vengeance." He is yours, if you are His. He is with you acknowledging you before the children of men, if you acknowledge him before them; and by the very act of acknowledging you he sends harrowing convictions upon those who have been opposing him and you. Thus was it on the day of Pentecost; the testimony borne then from the skies to the Galileans filled with terror the minds of the people of Jerusalem. That which filled the disciples with joy, the fact that Jesus was at the right hand of the Majesty on High, filled with consternation those who had crucified Him. The vengeance of the Lord was consummated when they fell at his feet and received everlasting life.

The prophet goes on to mention some of the distinguishing features of that Messianic day: the blind shall see, the deaf shall hear, the lame shall leap as a hart, the dumb shall not only speak but sing. For in the wilderness shall waters break out, and streams in the desert. So Christ told the Samaritan woman that He would give her what should be in her a well of water springing up to everlasting life, and that moral desert began presently to blossom as the rose. Alas! How much of this wide world is a great moral desert, without God and without hope. Yet God has given us in His word the means of irrigating it with waters of life. But our faith, that is, our unbelief hinders the utilization of the celestial supply. We go abroad to the heathen world, and the God of this world, knowing the significance of the exceeding great promises that are with us, trembles on his throne. But soon he takes heart, for it appears that they with whom are these stupendous promises, have not the needed faith to secure their fulfilment. But these glorious words now under review, assure us that the blessed transformation shall be witnessed: "in the habitation of dragons where each lay, shall be grass with reeds and brushes." "And a highway shall be there and a way and it shall be called "The way of Holiness." It is added that the unclean shall not pass over it, but it shall be for these." For whom? We find in the first verse of this chap. and the last of the preceding, the words "for them," without any distinct intimation of the parties intended. The subjects of the Messiah's kingdom are meant. They shall walk in a way distinguished from all other ways by its holiness. In all our churches there is a mixture like that spoken of in the parable of the sower, but we are led to believe that there is a good time coming when the ideas of the Head of the Church shall be realised in his Church. "Wayfaring men, though fools, shall not err therein." Christains will no more be carried away by crotchets of their own; shall no longer mix up their own ideas with the teachings of Christ. The way shall be a way of security, like the garden of Eden before sin entered. This wonderful prophecy as it begins, so it ends, with joy and exultation. "The ransomed of the Lord are seen advancing with triumphant music and aramanthine wreaths of gladness while sorrow and sighing are seen taking their everlasting flight."

WEEKLY REVIEW

—A friend at Lahore writes, Dec. 14th, as follows:

"It was my privilege to listen last evening to a service by Major and Mrs. Tucker and other Salvationists, in the Montgomery Hall. The place was crowded by, I think, 1000 persons which is a large number for Lahore, mostly Natives. What I heard and witnessed was probably a fair representation of their meetings generally; it was quite informal, but characterized by much fervency and genuine piety, very likely, I think, to attract and encourage Natives."

—The appointment of the Earl of Kimberley as Secretary of State for India takes everybody by surprise. In his antecedents, we fail to see what could be regarded as a preparation for the responsible work of this important office.

—The Statistical Tables prepared at the instance of the Calcutta Missionary Conference, in connection with the Decennial Conference of missionaries shows a very remarkable increase in the number of Native Protestant Christians in India, as may be seen from the following figures:

1851.	91,092
1861.	138,731
1871.	224,258
1881.	417,372.

The numbers have nearly doubled in the last ten years. The ratio of progress has continually augmented. Burmah and Ceylon are not included in the above. The communicants have more than doubled in the last ten years, 113,325 as compared with 52,816. The number in 1851 was 14,661.

—The *Subodha Patrika* quotes approvingly from a native contemporary the following welcome to Lord Ripon on his return from Simla to Calcutta:

"Thrice welcome to the metropolis, great, good and beloved Viceroy of the Queen's mighty Eastern Empire. We rejoice at your return and wish a thousand blessings upon your happy home and still happier reign. You have given the land rest and the people confidence. Your name has become a household word in every corner of Bengal. People know nothing ill of your administration. Whatever you have done has been for their good. You have come to preach peace and good-will among our many races and nobly is your work being done. You come to us as the harbinger of peace, the protector of the poor, the friend of the rich, the advocate of fair play towards the rulers and ruled. Most noble Marquis, your name is justice. You come from the far west to awaken this once great nation from its sleep of centuries; you come to teach it the golden precept of self-help; you are doing every thing to rouse it to its sense of duty. The land is astir with expectations, with bright promises and golden aspirations. Your aim is high even to infuse life under the ribs of death. Mighty men have gone before you, and you are the latest, but not the least, among them. Already the historian is at his work, and the bard has begun to sing. We hear the

ASHIRWAD MUMBAI

voice of distant posterity. Clive founded the empire, Wellesley extended it, Bentinck gave it peace and education, Canning saved it from peril, Lawrence evoked our loyalty and Northbrook our affection ; but it is Ripon that gives us political life and teaches us to act like men. Noble Viceroy ! Thrice welcome to our great city."

—MANY a statesman may have received even more flattering words than these, but few have earned such a grateful tribute as Lord Ripon has done :

Bombay Gazette, Will Dr. Blaney find any satisfaction in the fact that if the conservancy arrangements are bad in Bombay they are at any rate no better in Calcutta ? A correspondent writes :—Calcutta can now beat Cologne in the matter of pungent odours, and the outcry against the Municipality is growing louder every day. The complaints of last year have borne no fruit ; the European residents dread an outbreak of typhoid fever ; and unless the Commissioners amend their ways, public indignation will force the Lieutenant-Governor to move in the matter. The old idea of a public meeting to protest against the existing state of affairs should be revived at once: the farce of misgovernment has been running too long.

Currency Notes.—The following notification appears in the *Gazette of India* :—Persons into whose possession mismatched notes come (*i.e.*, cases in which the right half of one currency note is joined to the left half of another currency note) are requested to forward the mismatched notes at once to the Currency Office whose name they bear. No claim for payment to such notes can be admitted ; but all claims are registered, and if the corresponding halves have already been received, or hereafter come in, in the form of a mismatched note, the Currency Office will, by joining together the proper halves and paying the entire notes, meet the claims as far as possible, and remit the recovered value by money order.

—A telegram from Major Tucker dated Lucknow Dec. 16th gives an enthusiastic account of the march of the Salvation army through India. A torchlight gathering at Lahore and a grand procession with music through the native city accompanied according to the telegram by leading Brahmos and Aryas. The meeting at Montgomery Hall was crowded. At Cawnpore also a march with music, Magistrates and police friendly, and the only indignation manifested was by the natives at the action of the Bombay police.

—We regret to see by the last War Cry, that Cadet Lane has returned to Bombay in bad health.

—THE New Dispensation makes the following announcement that as a great number of Christian missionaries are expected in Calcutta, in connection with the Decennial Conference, Babu Keshub Chunder Sen is to make use of this opportunity to give his thoughts on Christian Mission work in India. The lecture is to be given on Thursday evening the 28th instant.

—On Thursday evening we had the pleasure of attending the prize giving exercises of the Zenana Mission Girls' School. Songs and recitations that did great credit to those who took part on the occasion testified also to the painstaking care of the teachers. Such events are eras in a child's life as many of us can well remember.

—Reuter's telegrams to-day give the name of the newly appointed Archbishop of Canterbury in the place of the late Archbishop Tait. We slip the following from the *Bombay Gazette* :

" Dr. Benson, Bishop of Truro, has been appointed Archbishop of Canterbury. We believe this appointment will have been generally unexpected. Not, indeed, that Dr. Benson is not eminently qualified for the primacy, but for the reason that he is comparatively junior bishop, and, considering Mr. Gladstone's well-known opinions respecting the elevation of juniors, this rather militated against his chances. We have no doubt whatever but Bishop Benson's nomination will be highly satisfactory to the bulk of Churchmen. No appointment could have offended fewer susceptibilities ; and it has the merit of being a thoroughly ecclesiastical appointment ; that is to say, that Dr. Benson has distinguished himself solely as a bishop, and owes none of his advancement to political services. It is worth observing that Dr. Benson is one of Lord Beaconsfield's bishops, and his selection for the new throne at Truro and was, at the time, considered to be one of the late Premier's happiest nominations. Dr. Benson is a broad and liberal Churchman and will, no doubt, endeavour to walk in the path of the late Archbishop. We take from *Men of the Time* the following particulars of the career of the new Primate :—The Right Rev. Benson, Edward White, D.D., Bishop of Truro, son of Edward White Benson, Esq., of Birmingham, Heath, and formerly of York, was born near Birmingham in 1829. He was educated at King Edward's School, Birmingham and at Trinity College, Cambridge, of which he was successively Scholar and Fellow, and where he graduated B.A. in 1852, as a first Class in classical honours, and Senior Chancellor's Medallist, obtaining also the place of Senior Optime in the mathematical tripos. He graduated M.A. in 1855, B.D. in 1862, and D.D. in 1867. He was for some years an assistant master in Rugby school, and he held the head mastership of Wellington College from its first opening in 1858 down to 1872, when he was appointed a Canon Residentiary and Chancellor of Lincoln Cathedral, having been a Prebendary of the same cathedral for three years previously. He was a select preacher to the University of Cambridge (1864-71), and to the University of Oxford (1875-76). For several years he was Examining Chaplain to the Bishop of Lincoln. In Dec. 1876 he was nominated by the Crown, on the recommendation of the Earl of Beaconsfield, to the newly-founded Bishopric of Truro, and he received episcopal consecration in St. Paul's Cathedral, April 25, 1877. Dr. Benson has published " Sermons preached in Wellington College Chapel," 1859. A memorial Sermon preached after the death of J. P. Lee, first Bishop of Manchester," 1870 ; " Work, Friendship, worship," being three sermons preached before the University of Cambridge in 1871 ; " Boy-Life, its trial, its strength, its fulness. Sundays in Wellington College, 1859-72," Lond. 8vo. 1874; besides numerous single sermons; and he is one of the contributors to " The Speaker's Commentary on the Bible." Dr. Benson married, in 1859, Mary, daughter of the late Rev William Sidgwick, of Skipton, Yorkshire."

NOTICES OF BOOKS AND REPORTS.

" CHRISTIANITY : What it is ? " A Lecture to Educated Natives. By the Rev. Robert Scott, Missionary of the Free Gen. Assi tution, Bombay. This might have been designated a series of four lectures on (1) the Ethics of Christianity, (2) the Theology of Christianity, (3) a Revelation of Love, and (4) the Kingdom of God. We have read this pamphlet (43 pp. 2 annas a copy) with much interest and think it is well fitted to impress the educated, among the Natives, with the claims of Christianity. The writer has given much thought to the subject, and having grasped the salient and least contestible points of Christianity, presents them with much vigour of expression. There is nothing dogmatic or controversial about the tone ; it breathes a quiet, conciliatory yet earnest spirit. We make an extract or two :

Who then is Christ ? The greatest of ethical teachers, says the advanced European ; the greatest, with the possible exception of Gautama, rejoins the liberal Hindu. But is it so, as some say, that the fundamental thoughts of Jesus are moral and practical, not theological ? I doubt it. The Christian morality is, indeed, to us the one perfect morality, the morality of the God-man, who is himself the Word of God. Nowhere else do I find such a morality—penetrating the whole heart, motive, impulse, desire, intention ; no merely telling us what not to do, but in its golden rule, its laws of love—positive, constructive, complete; and judging us not so much by the evil we have done, as by the good we have not done. It is a morality severe in its purity, spotless as the Himalayan snows in their whiteness, cloudless as the unclouded blue of heaven. And yet in Christ is an infinite amount of compassion, unwearied mildness and long-suffering, forbearance and 'sweet reasonableness.' Mercy He has enshrined as more sacred far than rites. While, so far from permitting anger, envy, or resentment. He bids us pray for, love, and bless our enemies. His is a morality that preserves for us all that is best in the Greek virtues—wisdom, prudence, fortitude, and self-control ; exercising only the pride or self-confidence that married them in the haughty Pagan philosophy ; and raising by their side as of primary importance the humility, the meekness, the unselfishness, and self-sacrifice that have been regarded as the most distinctive precepts of Christianity ; a morality, in short, of pureness and kindness, of sympathy and benevolence, manliness and mildness, of peace and love.

But even from that Sermon on the Mount, to which the first appeal should be made, I find that the foundation, the standard, the aims of his morality are intensely religious, theological. I see this ever-present conciousness of an over-ruling Providence who clothes the flowers of the field, who feeds the ravens of the sky,—of an ever-caring Father, who even numbers the hairs of our heads. What were the first words of His preaching? The kingdom of Heaven is at hand; the phrase that summed it up ? The Gospel of the Kingdom. Hear the opening words of his sweet and matchless morality : " Blessed are the poor in spirit, for theirs is the kingdom of heaven." "Blessed are the peacemakers, for they shall be called Sons of God." Are not His fundamental conceptions the Kingdom of God and the Fatherhood of God—words well known to have been the commonest on his lips ? And are not the sublime truths taught—That the righteous and self-sacrificing are the most truly blessed—but the immediate consequence of the theological position expressed in the two phrases ? And so of all that wonderful morality, varied in form and rich in content, there is but one standard and one aim. It is that the Will of God may be done " On earth as it is in Heaven ; " that we should be perfect as the Heavenly Father is perfect.

The Lecture closes with these words :

To-day, after nineteen centuries, fresh as in its childhood, Christianity goes forth to evangelize the world. The Kingdom of Heaven is nigh. We do not offer you the errors and

Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

imperfections of Christian History. We bring the New Testament with the living portraiture of Christ, the living inspiration of his Apostles. And we bring the conceptions of history and the methods of interpretation that modern science has created. The Christianity of to-day —I do not mean the religion of fashion, but the genuine Christianity of Christians—is more real than the Christianity of any former age. The mind of Christ is more truly known, the enthusiasm of humanity more active, benevolence more Catholic, love more prevailing.

Will not India be gathered to Christ? Long enough have contending races sought to form kingdoms and sovereignties and have made the breast of Hindostan their battle fields. Long enough have the priests of successive superstitions, deluded its many peoples. He who is the King of kings, to-day beckons to you to receive the truth that makes man free. Is there no need of union felt, no weariness of caste, of isolation, of enmities; no wish to share in the large life of the one humanity? Christ alone can unite mankind. It was remarked by the great Napoleon, who was no Christian, that Christ's Divinity was seen in the fact that He alone of men could influence and inspire those whom he had not seen. Napoleon himself could inspire his followers around him. Christ could prevail over all lands and through all ages. And in Christ, as Paul rejoiced to know, there is neither high nor low, Jew nor Greek, Barbarian nor Scythian, bond nor free, but Christ is all and in all.

Christ alone is of perfect Manhood. Christ alone has taught man to aspire to a united humanity. If the body of humanity has in the past been broken; if the limbs, disunited, have been scattered and bleeding, Christ alone can bring them together limb to limb; Christ alone can form the organism fitly joined together and compacted—each member fitted for its proper work. Christ alone can mould the form in beauty. Christ alone can breathe into the marble the breath of life.

This re-united humanity is the Temple of God. Christ is the "Living stone, rejected of men, but with God elect, precious, to whom coming, ye also as living stones are built up a Spiritual House to be a holy priesthood." This is the one Family in Heaven and earth. This is the kingdom of God of which the Eternal is the King! The Kingdom of humanity of which Christ is the Lord!

The Bombay Guardian.

SATURDAY, DECEMBER 23, 1882.

APOCALYPTIC SKETCHES. LV.

We have reached the closing verses of the 18th ch. of revelation, completing the description of the destruction of the system designated by "the great city Babylon." There is a two-fold representation, 1, of an unfaithful wife, 2, of a corrupt city or government. These two types are combined or occur interchangeably, to set forth the unfaithfulness and delinquency of the church, in departing from her living Lord in substituting her own authority for that of Christ.

"And the voice of harpers, musicians, pipers and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a milstone shall be heard no more at all in thee; and the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee; for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived." This is a highly poetical picture of the desolation of a great city. There is much here that recalls the lamentations of Jeremiah over the desolation of Jerusalem. How significant is the expression "Thy merchants were the great men of the earth," in view of the fact that the merchants of our day are indeed the great men of the time, undertaking or furnishing the means of effecting the most stupendous works. The Greek word rendered *sorceries* is the word from which our word *pharmacy* comes. We think of the opium monopoly and traffic in this connection, and of the alcoholic preparations by which so many nations of the earth are being captivated and demoralized. Possibly, it is rather a spiritual meaning that underlies the expressions, and our attention is drawn to a system claiming to be Christanity, claiming to show the nations, tribes and tongues of men the way of salvation, but, through extraordinary simulation of piety and devotion persuades the nations to receive *their* teaching as Gospel.

"And in her was found the blood of prophets and of saints and of all that were slain upon the earth." 24.

Vast numbers of prophets and saints perished in the ten persecutions waged by Rome against the early church. Then that church accommodated herself to the reigning spirit of Rome, and with some concessions on the part of the latter entered into alliance with Rome, and soon exhibited the very spirit of hostility to the true servants of the Lord Jesus Christ, previously shown by Pagan Rome, and for many centuries throughout the Latin empire In Western Europe, no one was allowed to profess any form of faith different from that prescribed by the Church of the papacy. The spirit of persecution was most emphatically the distinguishing feature of that church, tolerating no views or practices differnt from her own. The Rome of the present day, has her hands tied in almost all countries, so that she may not deprive of civil rights those who differ from her, though we still see in Austria and some other states, the evidences of this intolerant spirit, and though there has not been any formal retractation or acknowledgment of error as regards the Inquisition and its awful holocausts. If at any time there has been found among Protestants this spirit of persecution, it shows that notwithstanding their profession, something of the old leaven still clung to them. But no one can deny that it is only since the reformation took place in Europe, that we witness the abandonment of the idea that religious error is to be trampled out by violence. Just in the measure that men have become acquainted with the Word of God in their vernaculars, fulfilling the vision of the mighty angel of the 10th ch. of Revelation, who had in his hand a little book open, made little through the invention of printing, and open through the translation into the vernacular. Christians have perceived the error of sitting in judgment on their fellow-men and carrying out the sentence reached. The 10th verse shows that this church had done great wrong to the apostles and prophets, by setting aside their teachings to substitute her own, and by claiming to be an apostolic church at the very time that she kept back the people from being guided by them and this 84th verse shows that the system here described, could not be one that is still future, seeing that the fearful persecutions that have been waged since the apostolic times were chargeable to her. It is notable that with a great deal that is reprobate in the spirit of the present age, that spirit is altogether against the imposition of disabilities on account of religious convictions.

REMINISCENCES, CCI.

Extracts from diary kept in Bombay in 1849.

January 29. As usual this morning reviled pushed, threatened &c. and my books torn up. This thought afterwards came into my mind,—In suffering these things, I do for Christ what he has done for me. The rage and enmity of the people are not against me, but against my Master. If I would only let the name of Christ alone, they would bow down to me. I stand in His place, and receive the reproaches meant for Him. Now this is what he did for me, only a million times more. He was my substitute and suffered the wrath that would otherwise have fallen on me. He manifested His amazing love by standing between me and wrath; and I manifest what love I have by standing between Him and wrath. Should I not rejoice unspeakably in this blessed prerogative? In this way let me fill up that which is behind of the afflictions of Christ. These afflictions are Christ's because they are intended for Him, and are inflicted by His enemies. And if we suffer with Him we shall also reign with Him.

A man told me this morning that he had never seen a Christian who showed by his conduct that he was different from other men.

30. The mob this day tore the books out of my hands and carried off between 30 & 40. I think they must have been surprised by my equanimity. I was as unmoved as I was in my own room. The people gnash with their teeth upon me; and in many ways testify as I pass along their hatred. I am a good way from Calvary yet.

Told Bro. W. this day the resolution lately formed. He of course disapproved of it and said there was not a missionary here, nor any one at home, who would approve.—I know how it will be. I shall be considered presumptuous in disregarding the examples and opinions of all my predecessors in this work. Heady, high minded, wise in his own conceit, some will say. Others, enthusiast, fanatic.

A brother sitting in his carriage, was drawn up the ghaut by 16 men.

Feb. 2 "When a man is so far advanced in the Christian life, as not to seek consolation from any created thing, then does he first begin perfectly to enjoy God." It is long I think since I have realized and leaned upon the all-sufficiency of Christ; but I have not glorified Him, nor benefited his cause by giving proof of it to the world. It was my duty so to live that men might see with their eyes, that Christ is all-sufficient to me, and having Him, I need nothing else. A man does not light a candle to put it under a bushel. There are greater obligations resting on me, to forsake all things, than on others; for others are not acquainted with the all-sufficiency of Christ as I am; and they have yet to experience a struggle already experienced by me.

1 Cor. 4. Stewards of the manifold grace of God.—Was thinking this evening in the prayer meeting, that it was given to any one of us to answer the prayers of all. We are stewards of God's manifold grace. God's grace is not in heaven; it is in the hands of earthly stewards to be distributed to all the world. That distribution will be according to our faith.—How unreputable my guilt then, if I do not do any thing to fulfil the prayers of God's people. What a dreadful sin for me to hinder Christ from bestowing his manifold grace in the

ASIATIC SOCIETY MUMBAI

world, by my unbelief, deadness and want of consecration. A whole world is interested in my work. The treasures that Christ died to obtain, I embezzle, and thus make the cross of Christ of none effect.

"WHAT THINK YE OF CHRIST?" MAT. XXII. 42.

(*Communicated.*)

THIS question, of the most vital importance, was not addressed to the world in general but to a congregation of Pharisees—to professedly religious men—men who might have been expected to think something of Him of whom the prophets had written. I stand to-night in the midst of a people whose very presence intimates that more or less they profess religion, those who make no profession may have entered this place out of curiosity or for the want of a better place to go to.

In the audience before me there are men and women to whom the application of my test will be sharper than a two-edged sword, for by the grace of God I intend to put this question of our Lord's, in the most pointed and personal manner. There are, I know, persons who condemn personal preaching and say the preacher ought to preach in the abstract. Indeed! I do not find that Jesus ever spoke in the abstract. No! Christ was not personal. The Lord Jesus knew the necessity of being plain, and to the point, and I believe in following the footsteps of my beloved Master and therefore in the language of your God, I enquire. "What think ye of Christ?" Christ has been the Life of life to thousands! What is He to you? Men and brethren "What think ye of Christ?"

With regard to the physical death of Christ, I believe in the medical theory that He died of a broken heart, and I accept, literally, the prophetic words in the 69th Psalm "Reproach hath broken my heart" (ver. 20) Man caused the reproach, man caused His death. "What think ye of this broken-hearted Christ?"

According to the Bible there are but two classes of people, the friends and the foes of Jesus. "He that is not with Me is against Me; and he that gathereth not scattereth" (Mat. xii, 32.) Jesus had His friends and and His enemies when on earth. He has friends and enemies still. Let us get the opinions of some of the men who were for and against Him eighteen centuries ago. Come here Pilate! "What think ye of Christ?" "I find no fault in Him at all" (John xviii 38.) Centurion! you were present at the execution of the man in whom Pilate found no fault, and afterwards pronounced to be "Jesus of Nazareth the king of the Jews"; you heard His last words, tell us. "What think ye of Christ?" "Truly" He "was the Son of God" (Mark xv. 39.) Josephus! You lived and died a Jew. Tell this congregation what you think of Him whom your people crucified? "He was the Christ." (Josephus Book xviii. Chap. 3).

So much for the evidence of His enemies. Hear the testimony of His enemies; hear the testimony of His friends. John the Baptist. Come forward! Your mean and scanty dress is not very inviting to some people but "To the pure all things are pure," (Titus i. 15) so never mind your appearance, tell us what you think of Christ. "Behold the Lamb of God which taketh away the sin of the world" (John i. 29) Peter! you were present when Jesus was at Cæsarea Philippi, questioning the disciples as to whom men took Him to be; some said one thing some said another but tell us what you said. "Thou art the Christ the Son of the living God." (Mat. xvi. 16.) Brethren, Polycarp must have thought something of Christ when he replied to the heathen who requested him to reproach Jesus.

"Eighty and six years have I served Christ, and he has never done me the least wrong, how then can I blaspheme my King and my Saviour?" Men and brethren after such testimony, "What think ye of Christ?' Permit me now to bring in a witness of our own times. Mr. Frank White of London was lately called to the death-bed of a porter in the employ of the Great Western Railway. Sitting down by his bed he read the II Chapter of the First Epistle of Peter, when he came to the words "Unto you therefore which believe He is precious" the dying man raised himself by a great effort, and with a face on which the very light of Heaven seemed shining, exclaimed "Ah that He is!' and shortly after, departed to be with Him, whom to know is Life eternal.

Young man "What think ye of Christ?" You are living a life of immorality—a life which you would not like your God-fearing mother to know anything about, because such knowledge would break her heart and send her in sorrow to the grave. You might keep your life a secret from her but you cannot keep it a secret from Christ who loves you infinitely more than your dear old mother. There was a time when you used to kneel at her knees and putting your little head into her lap, lisp an evening prayer, may be you had some thoughts of Christ then, what do you think of Him now? But perhaps your mother was not a member of God's household and lived for this world and it is just the mercy of a long suffering God that you are found in His house to-night. Careless and ungodly as you are, I venture to say that more or less you think of your mother, but it is not in my province to ask what you think of your mother, I am here to tell you that "Christ died for the ungodly," (Rom v. 6.) and therefore for you. He died because He loved you and having loved, He loves unto the end. (John xiii. 1.) On this stupendous fact I ask "What" young man "think ye of Christ?"

Professor, "what think ye of Christ?" I know you are as good as your neighbours, you can come to Church and give a loud "Amen" at the end of the prayers and join in singing "Hosanna to the Lord"; so far your thoughts of Christ are like Pilate's, you can find no fault in Him, but, *but*, (ah that word "but" spoils it all) when there is anything to be done for the Lord, when you are likely to lose something or when to serve Him faithfully you have to give up the world and its pleasures then like Judas you "Betray the innocent blood" (Mat. xxvii. 3) and the Hosanna of the lips is changed into the "Crucify Him, Crucify Him" of the heart. The disciple of fashion thinks more of the looking glass than she does of Christ and studies the art of tying a ribbon, in place of the Life of Him who died for her. Professors have time to think about dress, time to think about pleasure, time for anything and everything but no time to think about a crucified Christ.

Backslider "What think ye of Christ?" You who once stood up for the Lord of glory, you who once professed to have found peace in believing the blood of Jesus Christ who shed for the remission of *your* sins, you thought something of Christ then, what do you think of Him now? He was precious to you *then* what is He *now*? Have you ever thought of what you are doing? You are trampling beneath your feet the precious blood of Jesus. Think of this and come back before you make bad worse. Don't be afraid! Think of Christ as you thought of Him in the days gone by, a gentle loving Saviour, for He has not changed "He is the same yesterday, to-day and for ever" (Heb. xiii. 5). What think ye then of this long-suffering and unchangeable Christ?

Child of God "what think ye of Christ?" You thought much of Him during your last trouble. God knows it was a heavy trial and you know that without Christ you would have been crushed beneath its burden; through it's many stages you ever found the compassionate sympathizing Jesus present, out of them He delivered you, and now you cannot find words to express your gratitude, you only know that "Jesus doeth all things well."

Brethren, shall I tell you what I think of Christ? To attempt to do so in any words of mine would be to fail. I take scripture and tell you that I think Him "The chief among ten thousand, the Altogether Lovely" (Cant v. 10, 16.) In my last sickness I thought of Him as a comforter for "As the mountains are round about Jerusalem so" was "The Lord was round about me. (Rom. cxxv. 2.) I have thought of Christ being everything to me and as I thought so have I found, for Christ has been, and thank God still is, my All in All.

Men and Brethren "What think ye of Christ?" I do not ask you what you think of your religion, your minister, or your Church, but "What think ye of Christ?" When Cyrus took the King of Armenia and his son Tigranes and their wives and children prisoners, and upon their humble submission, beyond all hope gave them their liberty and their lives in their return home, as they were all commending Cyrus—one for his personage, some for his power, and some for his clemency. Tigranes asked his wife, "What thinkest thou of Cyrus? "Is he not a comely and a proper man, of a majestic presence? "Truly" said she "I know not what manner of man he is; I never looked upon him." "Why" answered Tigranes "Where were thine eyes all the while? Upon whom didst thou look?" "I fixed mine eyes" she replied "On him who in my hearing (meaning her husband) offered to lay down his life for my ransom." Christ laid down his life for our ransom and such is the ingratitude of the human heart that we not only never look, but alas! seldom think of our ransom, if we did we should be always found "Looking unto Jesus the Author and Finisher of our faith." (Heb. xii. 2.) May God stir us up to fix our eyes and thoughts on Him who thought so much of us as to offer himself for *our* ransom to save us from going down to the pit.

Ungodly sinner! When you engage on sin, think of Christ, and what he will suffer as you drive home the nails into His hands and feet.

Professor! Think of Christ when by enjoying the pleasures of the world you give

Him gall to eat and vinegar to drink, (Psm lxix. 21) and crucify afresh the Lord of Heaven.

Backslider! Think of Christ when by refusing His call to come back to Him you dabble in His blood at the foot of the cross.

Christian! Think of Christ and His finished work. "Rejoice and be glad and being filled with joyful gratitude go forth and work while it is day for the night cometh when no man can work (John ix. 4.)

RICHARD J. HALL.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

Childrens' Scripture Union.

To the Editor of the Bombay Guardian.

Deas Sir,—Can you grant me a little space for the purpose of introducing The Children's Scripture Union to the notice of your readers?

Were it not that I feel confident it would prove a blessing to many if they only were aware of it's existence, I should not have thought of troubling you with a letter.

As the name denotes, it has been formed for the purpose of banding together children, and Young People, all over the world with one common object; the daily reading and study of the word of God. There are now over 120,000 members in all parts of the globe. The portions read consist of twelve to sixteen verses, taken usually from an Old Testament and a New Testament book alternately.

They are printed in three forms, either, Children's, School boys', or Young People's: though the passages to be read are identical in each. There is a flourishing branch in Calcutta now, both English and Bengali, propagated by the efforts of Mr. R. Williamson. Our North India Branch, started last April, at present numbers over 500 members including from the Boys' and Girls' Schools at Mussoorie, Simla Naini Tál, Darjeeling, Landour, Allahabad &c. The card has also been printed in Gujerati, and Oriya; and we hope shortly to have it ready in Roman Urdu, for 1883. But notwithstanding what has been done, as a lady once remarked, there remaineth yet very much land to be possessed, and there are thousands of little Philistines upon it! I would also mention that, in connection with the children's Scripture Union, there is published monthly, "Our own Magazine," which I get out regularly from home, and shall be very glad to send, post free, for one rupee, to any address in India. In conclusion I have only to add that it will give me much pleasure to supply cards to membership for 1883 [now ready] to those who would like to join our band of Bible-readers; and also, to receive the names of any who would wish to start fresh branches, and become honorary secretaries in their own districts or centres.

P. S.—I forward specimens of our cards, and forms of application for membership; together with some of the Magazines, Picture Leaflets, and other publications of the Children's Special Service Mission, in order that you may have an opportunity of judging how the Union is carried on and the work done in connection with it.

The Picture Leaflets I can supply to a certain extent, if applied for soon, as I have lately got a stock out from England.

[Perhaps the writer of the above is not aware that there is a Branch of this Union in Bombay. It is spoken of as a flourishing Branch in one of the papers forwarded. Mrs. Mody has been hitherto Secretary, and it is she who has translated the card into Gujarati. The papers sent us we have placed in the Tract and Book Depot where they may be seen by those interested.—*Ed. B. G.*]

Allahabad, 12-12-82.

NOTICES.

M. E. Church appointments for Sunday 24th December.—Grant Rd. 8. 30. A. M., Hawkins. 6 P. M., Wright.—Dean Lane 11 A. M., C. Sharman. 6 P. M., Hawkins. —Mazagon 11 A. M. Glover. 6 P. M. Boyd.

At 8 A. M. Xmas.-day, Union Children's service at Grant Road. R. Sharman in charge.

Baptist Church, (Belasis Road, Byculla.) The Rev. H. de St. Dalmas of the Anglo-Indian Evangelization Society will (D. V.) preach to-morrow (Sunday) at 11 A. M. and 6 P. M.

Epitome of News.

Saturday, December 16.

—An earthquake was felt at Deesa last evening.

—Daily Telegraph: America, that fertile source of fearful and wonderful inventions and contrivances of all kinds, has just discovered a new use for the telephone. It is from the Metropolis of the West that the intelligence comes that Mr. John Freeman, being assistant book-keeper in the Department of Public Works, and also Notary Public of Chicago, has taken the affidavit of one of the foremen connected with his department by means of a telephonic communicator. This is an application of science which is altogether unexpected, and it is quite impossible to surmise whereabouts the principle, if allowed to extend itself, may ultimately stop. If affidavits may be taken through the intermediary of the telephone, then there seems to be no valid reason why the evidence of witnesses, at present orally delivered, should not be transmitted to a listening Judge and jury in the same way. The idea is capable of infinite extension, although the bold attempts which have at different times been made to "lay on sermons, concerts, and even theatrical representations to private houses have not met with much encouragement or been at all widely followed.

—*Times of India*: We regret to record the death of Mr. George Richardson, a partner in the firm of Messrs. Richardson and Cruddas, iron manufacturers of this city. He was a young man of great promise, and the very high estimation in which he was held was testified to by the unusually large attendance at his funeral.

—*Bombay Gazette*: Mr. Baxter, M. P., has described his visit to this country in a five-shilling volume, which has been brought out by Messrs. Cassell and Co. The title of the work is "Winter in India."

Monday, December 18.

—Corporal Talbot is to be hung for the murder of Corporal Tolan in the Meerut barracks.

—*Times of India*: The Earl of Kimberley, and not Lord Derby, succeeds the Marquis of Hartington as Secretary of State for India. Lord Kimberley was born January 7, 1826, was educated at Eton and Christ Church, Oxford, where he graduated B. A. in 1847, taking a first-class in classical honours. He succeeded his grandfather as third Baron Wodehouse, May 29, 1846, and was raised to the Earldom of Kimberley June 1, 1866. In December 1852, he accepted the post of Under-Secretary of State for Foreign Affairs, which he held under Lords Aberdeen and Palmerston until 1856, when he was appointed Ambassador at St. Petersburg. He returned from Russia in 1858, and resumed his post as Under-Secretary for Foreign Affairs in Lord Palmerston's second administration, June 19, 1859, retiring August 14, 1861. In 1863 he was sent on a special mission to the north of Europe, with the view of obtaining some settlement of the Schleswig-Holstein question; and in 1864, after holding for a time the post of Under-Secretary for India, succeeded the late Earl of Carlisle in the Lord Lieutenancy of Ireland, resigning that post on the fall of Lord Russell's second administration, in July, 1866. He held the office of Lord Privy Seal in Mr. Gladstone's administration from Dec. 1868 to July 1870, and that of Secretary of State for the Colonies, from the latter date unitil the retirement of Mr. Gladstone in Feb. 1874. In Feb. 1878 he nominated a member of the Royal Commission appointed to inquire into the working of the Penal Servitude Acts. When the Liberals came into power in 1880 Lord Kimberley was reappointed Secretary of State for the Colonies. It may be interesting to mention that Sir Philip Wodehouse is a member of the family of which Lord Kimberley is the head, and that his lordship's eldest son, Lord Wodehouse, is married to a sister of Colonel Stracey, late Military Secretary to the present Governor of this Presidency.

—Same: Referring to a recent incident at the Globe Theatre, the *Pioneer* says:—

Lord Queensberry is one of the peers who have not taken their seats. The reason in his case is an objection to take the oath, the Marquis being a friend of Mr. Bradlaugh, and a freethinker.

Our contemporary is wrong. Lord Queensberry has not taken his seat in the House of Lords for the simple reason that he has not got one. He is only a Scotch peer, and, therefore, possesses no claim to sit in Parliament. He was formerly one of the representative peers for Scotland, but when he made a public declaration of his views about theology, his brother peers declined to re-elect him.

—At the last Matriculation Examination in Bellary, a native was personated by his brother, a student of the Madras Christian College. The personator ascertaining that the matter was being investigated disappeared from the neighbourhood and has not since been seen. The papers relating to the matter were laid before the Government, by whom they were ordered to be placed on the Editor's Table of which we have heard so much lately. The Governor further directs that it be publicly notified that neither the personator (L. V. Subrahmaniya Aiyar) nor the abettor (Lalgudi Vengu Aiyar Panchapagesa Aiyar) be admitted to any future examination or entertained in any capacity whatever in the public service. A Scholarship now held by the personator will of course be forfeited.

—A correspondent of the *Bombay Gazette* suggests that Butchers' Island be utilized as a place for the segregation of lepers.

—The head-quarters of the Theosophical Society and the office of the *Theosophist* have been removed to Madras.

—The Calcutta Tract Society has doubled its circulation of Bengali Tracts this year as compared with last year and last year showed a larger number issued than the year before.

—*Indian Chr. Herald*: In India alone, there were, in 1881,-569 Stations; 586 Foreign and Eurasian Ordained Agents; 461 Native Ordained Agents; 72 Foreign and Eurasian Lay Preachers; 2,488 Native Lay Preachers; 3,650 Churches or Congregations; 113,325 Communicants; Rs. 121,929, contributed by Native Christians; 93 Foreign and Eurasian Male Teachers; 3,481 Native Christian Male Teachers; 479 Foreign and Eurasian Female Agents; 1643 Native Christian Female Agents; 385 Anglo-Vernacular Schools; 3,020 Vernacular Schools; 155 Boarding Schools for Girls; 1,120 Day Schools for Girls; 7,522 Zenana Houses; 1,235 Theological and Training Pupils; 45,249 Anglo Vernacular Pupils; 84,760 Vernacular pupils; 6379 Female Boarding Pupils; 40,897 Female Day Pupils; 9,132 Zenana Pupils; 61,688 Sunday School Pupils; 2,462

Non-Christian Male Teachers; 281 Non-Christian Female Teachers; 2,468, who had passed the Entrance, and 728, the First Arts' Examination; 341 Bachelors, and 42 Masters of Arts.

—*Indian Witness*: We are requested to state that the North India Conference will meet on Wednesday, the 10th of January, and not on Thursday the 11th as announced last week.

—Same: No less than 1510 persons were baptized on profession of faith in the Baptist missions of Burma during the past year. This would indicate an increased activity in that mission. For some years previously there had been a good deal of apathy among the Karen Christians, but an increase of over six per cent on a large membership indicates a very healthy state of progress.

—Same: At the recent meeting of the General Missionary Committee in New York, formal action was taken by which the missions founded by Dr. William Taylor in South America are released from all connection, even nominal, with the Missionary Society. This action will also, as we understand it, remove these missions from the jurisdiction of the Bishops, and will very possibly lead to important modifications of the work.

Tuesday, December 19.

—*Christian Weekly*: There are 32 Total Abstinence Members of the British Parliament.

—Same: The electric light has been introduced into Shanghai China, and is exciting much enthusiasm among the Chinese.

—Same: A wealthy Armenian of St. Petersburg intends to found a college for his countrymen at Erzeroum and endow it with $250,000. To secure competent teachers for it he has educated seven young Armenians in Germany.

—*Indian Churchman*: We learn from a private source that that much suffering mission, the Universities' Mission to Central Africa, has had another great calamity, in a raid of savages upon the native Christian village of Masasi. Four children and three men were assailed in the absence of the missionaries, and twenty-three captives were carried off. The worst is that the village remains in constant dread of another attack. An account of the whole affair, by the Rev. C. Maples, will shortly be published. In the meanwhile we would ask the prayers of our readers for that brave priest and his companions in their most trying circumstances.

—*Times of India*: It is stated that Parliament will be asked to vote £2,000 each per annum, to Lords Wolseley and Alcester. The same amount was settled on Lord Napier of Magdala and his next heir after the Abyssinian war.

—*Bombay Gazette*: The trains by which passengers who arrived by the last mail proceeded to their various destinations up country appear to have been far more uncomfortably crowded than the Thames was. A Calcutta paper says:—"The influx of passengers by the double mail has been too much for the railway companies, and considerable discomfort was experienced by those who came up by the mail-train which arrived yesterday (Friday) morning. No provision was made against the crush of passengers that might reasonably have been expected. As many as eight and ten persons had to crowd into one compartment, and were obliged to sit up almost the whole way. No proper arrangements were even made about telegraphing for meals to refreshment-stations, altogether considerable grumbling has been caused."

Wednesday, December 20.

—*Christian Weekly*: The Baroness Burdett Coutts Bartlett, owns a pony that is five years old and only 13 inches high.

—Same: A Chinese coin, said to be 3,000 years old, has been found by gold miners in British Columbia. Perhaps some ancient Chinese mariner ventured over to our continent at that remote period.

—*Bombay Gazette*: The Resident in the Persian Gulf has reported the recent discovery by fishermen of three pearl banks. One of these lies to the west of the port of Lingah, about three-quarters of a mile from the shore. Another is on the east of Lingah, in the direction of Kong. The third has been found near Mowiah to the west of the ports of Charak and Tawannah. The "zinni" shell is mostly found on the first-mentioned bank, and the "mahar" variety on the two others. Pearls of considerable value have been obtained by divers in the neighbourhood. It is well known that the Persian Government have for some time had under consideration a scheme for exploring their waters in the Gulf in search of pearl-banks.

—*Bombay Gazette*: A Central News telegram from Constantinople, Nov. 24. states:—The Porte to-day invited Mr. Edward Cazalet's agent to open negotiations for the construction of a railway uniting Constantinople and Bagdad.

—The Government of India have instructed the Director- General of Telegraphs to comply with a request lately preferred by H. H. the Maharajah of Dewas (Junior branch) for the construction of a telephone line in the city of Dewas.

—*Times of India*: The Suez Canal Company have solved their difficulty in the great increase of traffic in the most sensible way, and there will now, we presume, be an end to the rumour of a rival canal. There are at present small basins or *Gares*, as they are technically called, about every four miles, at which vessels can pass one another. But the present arrangement is not sufficient under the increased traffic to prevent repeated blocks. The same principle will now be extended, but on a very much larger scale, and stations capable of containing sixty vessels each will be constructed about twenty miles apart. In the Old Bitter Lake there is a large natural basin already. But two new stations will be dug out between Port Said and the Old Bitter Lake, viz., at Kantara and Lake Timsah: and a third about half way between the Old Bitter Lake and Suez. This, including Old Bitter Lake itself, will give four large stations almost equi-distant, and these new facilities should enable a very large number of vessels to be handled without difficulty. The cost of the undertaking will evidently be very heavy, for dredgers to the value af five million francs or £200,000 have already been ordered. The scheme has been sanctioned by the British directors, and was the origin, we suppose, of all those rumours circulated short time back about the widening of the Suez Canal.

Thursday, December 21.

—*Times of India*: Telegraphic communication with Europe, *via* Turkey, is reported interrupted.

—It is stated that Sir E. Hamley has made such good progress with the history of the Egyptian campaign, that it is expected shortly after Christmas.

—The Calcutta papers state that owing to the indisposition of the Marchioness of Ripon, the Viceroy did not go to Barrackpore on Saturday as had previously been arranged.

—*Bombay Gazette*: The deaths from cholera in Calcutta last week rose to 89. The outbreak is described by the Health Officer as sporadic, and appears to be confined chiefly to the Northern section of the town.

—The Ripon Hospital project is meeting with liberal support. In addition to the contributions already announced, His Highness the Nawab of Rampore has sent Rs. 1,000, His Highness the Sewai Maharajah of Bijawer (a small State in Bundelkhund) Rs. 300, Rajah Lutchman Singh, senior Deputy Collector of Allahabad, Rs. 100, while, an up-country paper says, "Small subscriptions, in considerable numbers are dropping in, quite unsolicited, from all parts of the country."

—A Paris telegram says that a daring robbery was committed on the evening of November 23, at the Cathedral of St. Denis. In the absence of the watchman the cathedral was entered by thieves, who secured and carried off 33 objects of great value. Among those are seven royal crowns and coronets, including those of Louis XVIII., of the Duke de Bourbon, and of the two daughters of Louis XV., also a number of sacramental vessels of beautiful workmanship.

The Home Rule League—started by the late Isaac Butt, and which was destined, according to its promoters, to bring back a native Parliament to Ireland—yesterday (Nov. 24) gave up its right to personal existence and became merged in the new association, the National League. Since Mr. Parnell took a prominent place in Irish politics the Home Rule League was practically dead.

Friday, December 22.

—*Indian Chronicle*: The Punjab Government has sanctioned the expenditure in the current year of a sum of Rs. 380,000 for the preservation of ancient monuments.

—*Times of India*: There was one death from cholera in Bombay last week, the first that has occurred for some time in the island.

—The Government of Bombay have appointed Mr. H. Woodward, C.S., Assistant Collector and Magistrate of Kaladgi, to make enquiries regarding the operation of the Deccan Agriculturists' Relief Act, 1879. For this purpose Mr. Woodward has been placed on special duty for six months.

—*Bombay Gazette*: "Veritas" writes from Deesa, December 19:—

It may interest some of your readers to learn further particulars of the severe earthquake felt here on Friday last. At about seven o'clock in the evening, when most of us were out for our evening amusements, so kindly provided at the hospitable mess of the 5th N. L. I., a most severe and terrifying shock, accompanied by a loud rumbling noise, occurred. It appeared to travel from east to west. Those who were in the open felt it less, but inside the houses it was most awe-inspiring. The ground seemed to upheave, and the houses rocked in a most fearful manner. The shaking and cracking of the walls, and falling of the tiles and plaster, was most apalling. There rose from the Bazaar a loud and prolonged cry, which lasted for several minutes, and will not be easily forgotten by those who heard it. Several people had narrow escapes. One gentleman, unable to open a glass door, in his hurry to get out dashed headlong through it, but strange to say, was not cut or hurt in any way. All the house and barracks have suffered more or less, and some are in a very dangerous state. Most unpleasant explosions are still heard and felt at intervals of a few hours during night and day, although the great shock occurred four days ago, and few people have the temerity to sleep in their houses.

Selections.

EVANGELICAL ALLIANCE.

ANNUAL INVITATION

for the

WEEK OF UNITED AND UNIVERSAL PRAYER,

at the commencement of the year.

JANUARY 7—14, 1883.

Beloved Brethren in Christ,

For the thirty-sixth time we invite our fellow disciples throughout the world to unite with us, during the first week of the year 1883, in Prayer for such blessings as are needed by the Church and the World.

Hallowed memories gather round us as we look back on successive seasons of devotion, when a similar invitation has been lovingly accepted, and thanksgiving is inspired by accounts received of answers vouchsafed to the intercessions offered. Let us plead mightily with God, and confidently anticipate far larger blessings as the result of a similar general and earnest observance of this recurring season of special prayer; and according to our faith it shall be done unto us.

We affectionately exhort you to dwell much upon the efficacy of prayer, respecting which we have so many strong assurances in the word of God, and to realize the truth of the two-fold Divine intercession, upon which we are warranted to rely—the intercession of our Great High Priest in Heaven, and the intercession of the Holy Ghost the Comforter, in the souls of God's children on the earth.

If "The effectual fervent prayer of a righteous man availeth much;" and "What any two shall agree together" to ask, in conformity with Divine promises, shall be done by our Faith in Heaven—what may not be joyfully anticipated, as the consequence of the proposed united intercessions offered by tens of thousands of the Lord's people throughout Christendom, for an outpouring of the Holy Spirit next year upon the churches, and upon the preaching of the Gospel among all nations?

"Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need."

We remain, in brotherly love, on behalf of the Evangelical Alliance, Yours faithfully,—

TOPICS SUGGESTED FOR EXHORTATION AND PRAYER, JANUARY 7-14, 1883.

SERMONS.

Sunday, Jan. 7. "For there is one God and one Mediator between God and men, the man Christ Jesus; who gave Himself a ransom for all."—1 Tim. ii. 5, 6.

PRAISE AND THANKSGIVING.

Monday, Jan. 8. For the long-suffering love and faithfulness of God, and for His continued mercy and goodness; for the progress of the Gospel, the gift of the Holy Spirit, the revival of true religion; for the preservation of peace among the nations; and for all temporal blessings. Psalm ciii.; Isai. xxv.; Psalm cvii.; I Thess. i. chap.; Psalm xxxvi., from 5th verse.

HUMILIATION AND CONFESSION.

Tuesday, Jan. 9. Of unfaithfulness to Christ, divisions among the Lord's people, and want of brotherly love; of pride, self-will, and worldliness; of National sins, especially intemperance and licentiousness, the desecration of the Lord's Day, the spread of scepticism and infidelity, and the prevalence of disorder and violent crime. Psalm li and cxxx.; Jerem. xiv. 7 to 10 and 20 to 23; Luke xv.; Lam. iii. 22 to 41; Hosea xiv.; James iv.; II Cor. vi.

PRAYER FOR FAMILIES.

Wednesday, Jan. 10. For parents, children, and the household,—that all connected with the training and education for the young may be deeply impressed with the vital importance of Scripture instruction, and that the absolute need of the power of the Holy Spirit in all departments of this great work may be realised; for the cultivation of every moral virtue, for integrity, purity and piety in the home life; and for a special blessing upon Sunday Schools. Deut. vi. 1 to 16; Psalm cxxvii.; Ephes. vi. 1 to 18; Deut. xxxiii. 12 to 16 and 24 to 29; Prov. viii.; John xiv. 12 to 17.

PRAYER FOR THE CHURCH UNIVERSAL.

Thursday, Jan. 11. For the outpouring of the Holy Spirit,—that all ministers of Christ and those preparing for the ministry may deeply realize their responsibilities and their need for the Spirit's teaching and power; that their testimony before the world may be open and faithful; that sound doctrine and holiness of heart and life may prevail in the churches, and false teaching and superstition be counteracted; that all the children of God may be filled with earnestness and zeal in seeking to gather in the lost; for a rich blessing upon efforts to promote union and brotherly love; and for afflicted Christians everywere, Joel ii. 23 to 31; Acts ii. 32 to 41; Isai. lv.; Ephes. iii. 14 to 21; I Cor. xii 1 to 13; John xv. 12 to 27; Phil. ii. 1 to 16; Psalm xcv.

PRAYER FOR THE NATIONS.

Friday Jan. 12. For Sovereigns, Rulers, and Magistrates; that all laws, favourable to cruelty and vice, the opium traffic and intemperance, may be abolished,. for the better observance of the Lord's Day; for peace and good will among men, that all may yield obedience to the powers that be, and that the spirit of lawlessness may be subdued, for the cessation of war; that the pursuit of literature, science, and art, may be influenced by the fear of God; that all people may be turned from their sins, saved from unbelief, and brought to know Christ as their Saviour; that God's ancient people, the Jews, may be delivered from their oppressions, and all persecuted Christians be relieved. Matt. v. 1 to 16; Prov. xxi. 1 to 13; Rom. xiii; Psalm cxliv.; I Peter ii. 13 to 25; II Tim. ii. 1 to 21; Acts x. 34 to 48; Rom. xiv. 1 to 19; Jerem. xxx.; Mark x. 28 to 45.

PRAYER FOR MISSIONS.

Saturday, Jan. 13. That all Missionaries, and others; engaged in mission work and in the circulation of the Scriptures at home and, abroad, may be filled with the Holy Spirit, and that great success may crown their efforts; that all native Christians may be kept steadfast in the faith, and made earnest and efficient in seeking to bring souls to the Saviour; that many more faithful labourers may be called into the Lord's vineyard: that the Mahommedans and the heathen may be won to Christ, and that the Jews may be constrained to receive Him as their long-expected Messiah. That the blessing of God and the power of the Spirit may abundantly rest upon the Conference of Christians of various nations proposed to be held this year in Stockholm. Luke xxiv 36 to 53; Luke x. 1 to 16; John xvi. 1 to 15. Acts xi. 1 to 21; Psalm cx. and Psalm c.; Rom; xi.; Ezek. xxxvii. 21 to 28; Isai. lii. 7 to 15.

SERMONS.

Sunday, Jan. 13. Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."—Titus ii. 13.

Note.—It is suggested that at Meetings pauses for silent prayer should be allowed, that each person may supply what cannot be expressed publicly. This is especially needed in confession and in prayer for families, and for the afflicted.

FAITH'S RECKONINGS.

BY CARRIE F. JUDD.

WHILE God's Word abounds in the richest and most gracious promises, we find Christians continually mourning over their inability to claim these promises as their own, and seeming to regard them as so many veins of precious metal which would require so much labor to render them available that they must rest content to know that such riches exist without reaping any benefit from them. But if we would bear in mind that the question is not one merely of our enjoyment of God's mercies, but of His honor and glory, we should more vividly realize that "Whatsoever is not of faith is sin."

In nothing, perhaps, is the adversary more persistently crafty than in the discouraging suggestions which he heaps up before that believer who catches a glimpse of God's open treasure-house. It is indeed strange that we, as God's dear children, can ever be persuaded that He, who "Of His own free will" uttered these promises of wondrous bounty, should have any reluctance to fulfilling His gracions word, but Satan turns our eyes from the plain avenue leading to God's mercies, and rivets our attention on worldly circumstances and so-called natural impossibilities.

O, to think of our "limiting the Holy One of Israel" by any conceivable condition of His own creation! What if the way does seem completely hedged up to our small human comprehension, is it therefore hedged up to the Almighty God—"the Creator of the ends of the earth?" We may be "entangled in the land," as were the children of Israel in their flight from Egypt, but if we are trusting the Lord when Pharaoh's host pursues, He will open a path for us through the mighty waters. We must ever remember that what is impossible with man is posssible with God, and that no earthly circumstances can hinder the fulfillment of His word if we look steadfastly at the immutability of that word and not at the uncertainty of this ever-changing and disappointing world.

Very simple and plain is our part in the obtaining of God's promised blessings, and this *laying hold faith* is much easier of accomplishment than most of us are willing to believe. Our part is simply to reckon our prayers as answered, and God's part is to *make faith's reckonings real.* This is by no means a question of *feeling* faith, but of *acting* faith.

We always find ourselves acting upon what we really believe, and just as far as we *act faith,* so far shall we be expressing our belief in God's faithfulness. It is not necessary to *feel* some particular emotion in our hearts, but to *act* as though we believe what we *profess* to believe. God would first have us believe His word without other confirmation, and then He is ready to give us "according to our faith." It could not be consistent with God's truth that our petitions should be granted while we were looking to circumstances to confirm His faithfulness. This would be on our part a sort of experimental trust, a presumptuous testing of the Divine character, above which the infinite dignity and holiness of God must forever hold itself exalted.

Belief in God's word in spite of feelings or circumstances is a divine truth which we can only comprehend by the aid of the Holy Spirit. We find this essential principle of faith plainly given by our blessed Lord in His words to His disciples after the withering of the fig-tree.—(St. Mark xi: 22-24.) He first exhorts them to "Have faith in God," and proceeds to explain the nature and power of such faith as His followers should exercise. The power of this faith would be no less than to enable them to remove a mountain and cast it into the sea, and the conditions of such a miracle as here set forth, are, first, belief in God's words and not in the *natural* possibility of such a result; and second, belief in the transpiring of the event before circumstances justify the belief. The real condition of the miracle is, of course, "Faith in God," and Christ's further exposition of that fnith shows what is essentially the state of a believing heart.

As a necessary consequence of his faith in God the true Christian "Shall not doubt in his in his heart; bnt shall believe that those things which he saith shall come to pass," and then, as an inevitable result of God's faithfulness, our Saviour adds, "He shall have whatsoever he saith." Directly afterward, as if to add strength upon strength to this marvelous truth, our blessed Lord utters this wondrous faith principle once again in these explicit words: "Therefore I say unto you, what things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." "Believe that ye have received them" is an injunction to believe in the *immediate conferring* of the desired blessings, while the promise, "Ye shall have them" implies a future possession. The manifest possession may, and does, in many cases, instantly follow the claims of faith, but it is neverthless subsequent to our belief in the reception of the gift. We are to believe that the blessing prayed for is ours, solely on the assurance of God's word, without any reference to the apparent state of things. We are to rest wholly on God's word for the surety

of our possession, and then in God's own time, be it longer or shorter, we shall have that possession made manifest to our human sense as well as to our faith.

Having the assurance that our petition is granted before we *see* that it is granted, we must proceed to act upon faiths's reckonings and take a course which will justify our professed belief. For example, if we plead for holiness of heart, and then reckon ourselves "To be dead indeed unto sin"--(Rom. vi; 11), there will be no anxious watching of the working of our own heart, for if we believe that we *are* "Crucified with Christ" and "Alive unto God" we shall keep our eyes fixed upon Him "Who is our life," and not upon the corpse of our old nature.

The very fact of our watching that evil nature, which we claim to be dead, would indicate that we are still trying to perceive in our crucified flesh, signs of that very carnal life which we have claimed to be extinct. We are told repeatedly in God's Word to "Watch and pray," but we are not by any means commanded to watch the workings of self. Such a course never fails to result in disaster; we must be constantly "Looking unto Jesus, the author and finisher of our faith." We have great need of watchfulness, but it is the watchfulness which rivets our attention on the Holy One to whose image we would be conformed. We must look *out of* self, not *at* self. Jesus said to his disciples, "Watch ye therefore: for ye know not when the Master of the house cometh."—(St. Mark xiii: 35.) Were we to turn our eyes towards self we could not be watching for our Lord, but the very fact of our watching for His appearance will keep us in the right attitude to receive Him.

If we will constantly reckon our evil nature dead, we shall feel no more need of giving it our attention, and God will make faith's reckonings real *unto* us. We are slow in learning this, but until we do, we cannot understand "The glorious liberty of the children of God."

And to my dear invalid readers let me say that what is true of this precious spiritual healing, is likewise true of physical healing by the "Great Physician." Christ bore our sicknesses as well as our sins, and if we may reckon ourselves free from the one, why not from the other? And if, after prayer for physical healing, we reckon the work as already accomplished in our bodies we shall not fear to *act out* that faith, and to make physical exertions which will justify our professed belief in the healing. And I can say from a full experience that when venturing on Christ's promises in this way, I have never failed to receive according to my faith, and this very act of taking God at His word was an expression of my faith.

Dear reader, whatever your individual needs may be, will you not begin *now* to reckon God's word as fulfil ed in you? After each venture of faith look steadfastly at Jesus without regard to your apparent weakness, and you will surely receive according to your *faith* and not according to your *feelings*.

"Hast thou not known? Hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not neither is weary? there is no searching of His understanding. *He giveth power to the faint, and to them that have no might He increaseth strength.* Even the youths shall faint and be weary, and the young men shall utterly fall, *but they that wait upon the Lord shall renew their strength;* they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint."—(Isaiah xl: 28-30.)

REVIEWS.

The Early Days of Christianity. Two Vols. By FREDERIC W. FARRAR, D. D., F. R. S., Canon of Westminister, Author of "The Life of Christ," "The Life and Work of St. Paul,"&c. Cassel, Petter, Galpin, and Co.

This work of Canon Farrar's, almost defies criticism; not that it is invulnerable, but it offers so many openings to censure that it is difficu t within brief compass to present anything like an adequate account of it. It would perhaps be going too far to say that it is one of the most unsatisfactory accounts of Holy Scripture that we have come across from any one professing to be a champion of the truth, but it is hardly an exaggeration to say so. Not that Canon Farrar is intentionally irreverent or conspicuously unsound. Upon some points his sentiments are just, and when disentangled from the verbosity and grandiloquence in which they are obscured, will approve themselves to thoughtful minds. From some fashionable errors and follies he is free, although he is by no means exempt from others. But throughout the whole work there is a most unpleasant tone of self-sufficiency, and what, for want of a better word, he would term infallibility. We forget who it was that said of Lord Macaulay the most unpleasant thing about him was that he was so "cock sure" of everything. This sort of assurance largely pervades Dr. Farrar's volumes. He argues after his own fashion, selecting just what suits his purpose, and comes to his own conclusions, which are constantly put forward as irrefragable. This peculiarity makes his book not very pleasant reading, especially to the very many who will probably think that the too dogmatical author has by no means said the last word that can be said on this subject. Again, although Canon Farrar is too distinguished a scholar to make any empty parade of learning for mere purposes of show, he has contrived so to stuff his pages with ill-digested references, allusions and quotations that the result is perfectly confusing, although he has so far condescended to human infirmity that his Greek words are written in Roman characters. Even, however, in this guise they will still be a puzzle to those to whom Greek, written in any character, is a mystery. When we add that the whole book is written in a florid style abounding in sesquipedalian words, and with purple patches of fine writing perpetually occuring, it can readily be surmised that the general result is somewhat oppressive. It is like being in the midst of a perpetual glare of fireworks, very brilliant, but when long continued very wearisome.

But we must pass from the style to the matter. The volumes open with a highly wrought description of Rome in the time of Nero. This is elaborated clearly in order to prepare and influence the reader to accept Canon Farrar's theory about the Apocalypse. Nero is described as the monster that he was; and Seneca, his apologist, comes in for his due share of reprobation. As Nero is to figure as the "Man of Sin" and the Wild Beast of the Abyss, Canon Farrar exhausts his power of wordpainting upon him. As regards Seneca, it will interest those who have the opportunity, to compare the account of Seneca in "Seekers after God" with the description in the present volumes. We certainly thought when we read that volume that "Stoicism had been exalted at the expense of Christianity." In his present work Canon Farrar most certainly has delivered himself from the imputation. He now describes Seneca as the worthless braggart that he was. His Second Book deals with the Epistles of St. Peter and St. Jude. In discussing these, as might be anticipated, he dwells with satisfaction on his favourite notion that "The moment of death does not necessarily involve a final and hopeless torment for every sinful soul." This was not the opinion of Archbishop Leighton in his Commentary on St. Peter of which Coleridge said, "If ever a work not in the sacred Canon might suggest a belief in inspiration of something more than human—this it is." The Archbishop speaks thus "The chains of everlasting darkness wherein those hopeless prisoners are kept to the judgment of that great day." The Archbishop and the Canon are clearly not at one. From St. Peter and St. Jude Canon Farrar passes on to the Epistle to the Hebrews. After a vast flourish of trumpets in the way of miscellaneous learning, this Epistle is assigned to Apollos. It is curious to notice how modern criticism is constantly assigning to one of whom so little is known as Apollos, any treatise, which, in their judgment, needs, or is supposed to need, an author. Dean Plumptre, it seems, thinks that the Book of Wisdom was written by Apollos. We must pass over the lucubration about St. James. Upon the great question of the Apocalypse, Canon Farrar ranks himself in the Præterist School He discovers the final fulfilment of it all, in the days of Nero, and in the subsequent fall of Jerusalem; in this last work he discovers the Second Advent of the Son of Man. It will be obvious that to controvert all these crotchets and fancies, maintained by a vast quantity of misapplied learning, would require a treatise and not a review in a newspaper. And after all *Cui bono?* Canon Farrar may have convinced himself, but we doubt his carrying conviction to other people. There are some painful things in the book savouring of gross, but doubtless not intentional irreverence, which may best be passed over in silence. We imagine that Canon Farrar is unconscious how his reckless utterances jar on some minds accustomed to old-fashioned notions of reverence for holy persons and things. We are constrained to say that we see no utility to the Church of God in these volumes, nor, on the other hand, do we anticipate much permanent harm from such random speculations as they contain.—(*Record, Dec.* 17.)

CHURCH ARMY.

In connection with the above organization of the Church Parochial Mission Society, Mr. Spencer Walton, of the Church Parochial Mission Society, has just concluded a most successful mission in the parish of St. John's, King's Lynn. The services extended from October 14th to the 24th, and the blessing was marked throughout. Every afternoon a Bible reading was given in the Mission Hall, in which all the services were held. This was attended by gradually increasing numbers, and was a source of much strengthening and refreshing. At seven o'clock a march was made through the different Streets of the parish, singing some very appropriate hymns from the Church Army Song Book. Several halts took place, at each of which many of the workers repeated texts of Scripture. A few brief words were then spoken and a cordial invitation given to the mission service at 8 p. m. These evangelistic services were very well attended and made most useful.

Numbers were found anxious about their souls, and were conversed with by a large band of Christian workers. The after meetings were particularly solemn, and many were utterly broken down about their sins. The sight of even strong men sobbing for sin and crying aloud for mercy was one indeed to be remembered. The Lord's presence was very abundantly realized.

A meeting for the deepening of the spiritual life on the second Saturday of the mission was owned most signally amongst believers.

It is confidently believed that many most blessed and genuine conversions have taken place, and numbers of Christians have been greatly quickened and refreshed.

A praise meeting on the concluding day of the mission was followed by an administration of the Holy Communion and an addre-s from the vicar (the Rev. Sydenham L. Dixon) based upon Gal. ii. 20, "Not I, but Christ."

Notwithstanding exceedingly inclement weather, wind and rain both being violent, there were 104 communicants and a very solemn and

happy conclusion was thus made to the mission.

A Church Army company has been formed for the parish, and gives promise of most vigorous and earnest work.

We commend the work especially to our brethren who are in charge of poor town parishes, and urge the movement as one well adapted for reaching the masses of the population.—*Word and Work.*)

THE ACCEPTED TIME.

During the delivery of a recent sermon, distinguished more for divine power than for learning or eloquence, the speaker invited the unconverted to an immediate surrender to Christ. It was an unusual occurrence in a church somewhat noted for religious formality, and was the cause of much adverse criticism on the part of certain church officials.

One of these expressed regret at the inexcusable disorder on account of the presence of an influential lady who had been a silent observer in the congregation, and whose religious life had been greatly hindered by worldly associations. Her answer was a sufficient rebuke. To the surprise of all, she said, "I myself felt an irrepressible desire to bow at that altar a penitent. I do so long to have a conscious knowledge of God. The unsatisfying world I have tried long enough."

In every congregation hearts are longing for divine susteuance. It is the mission of the Church to give the bread of life. How often it is the case that power to afford succour is wasted upon mere external trifles, or is altogether set aside by undue attention to the *manner* in which, as we think, religious services should be conducted. When the speaker is overwhelmed with a sense of divine things, conscious that hungry souls are before him ready to receive that bread which God has commanded him to distribute, shall he pause on account of proprieties? Why not, whether at the morning or evening hour, descend from the pulpit, and in beseeching words invite famishing souls to partake at once of the royal feast? On what just grounds do we postpone the immediate application of the principles we profess to believe? At which of these services may we say, "Behold, this is *not* the accepted time; behold, this is *not* the day of salvation"?

A distinguished professor in a Methodist theological seminary said to us, "I never preach without remembering that before me are weary, needy souls, who expect to receive help during this brief hour of worship." This is the genuine spirit. Whatever is foreign to this corrupts faith in the heart, both of the speaker and hearer. That wonderful little word "now" opens the door to an opportunity, immediate, soul-inspiring, along the highway of daily life. Not alone in the pulpit may we speak it; it is the one word whose inspiration ought to fill the Christian parent and Sunday-school teacher with blessed hope in their responsible tasks. Redemption holds this word in its innermost structure. Holy angels, ministering spirits, bend over us with this. Voices of the redeemed adopt this word in their perpetual melody, "Unto him that loved us." No one upon earth need despair, for the Holy Spirit testifies through all revelation that gospel provisions are framed, not only for individual, but for immediate acceptance.—(*Free Ch. Monthly.*)

THE CROWN OF LIFE.

This reward belongs to those who endure temptation. When having passed through the white heat of the furnace, they come forth as gold tried in the fire, their value is raised. To fail in the hour of trial is to suffer loss. Our life is at once wasted and narrowed by sin. It becomes weaker, and flows with feeble force in a smaller channel. But every temptation overcome, yields its strength to the victor. The man who has triumphed in a hundred fights is both hero and giant. His growth keeps pace with his renown. Nothing contributes so much to enlarge life and to give it fuller scope for exercise and enjoyment as successful resistance to evil solicitations. In a very real sense life grows fuller and nobler by each repulse, until it reaches the stature of a king and fitly wears the crown. We run no risks in this warfare. Our Lord summons us to tribulation with the cheering words He addressed to the saints in Smyrna, "Be thou faithful unto death, and I will give thee a crown of life."

He has promised the reward. Strange to say, however, while it *belongs* to Him who has endured the fierce assaults of temptation, it is *promised to them that love Him.* For He would fix our thoughts on the secret of the strength which endures. The power which prevails is not that of conviction, or courage, or constancy; it is the power of love. For lack of this, the bravest men, though armed to the teeth, have turned back in the day of battle. Love is stronger than death, and does not dread it. Nothing can compensate for the absence of this holy and resistless affection. There have been repeated failures in severe testing times, even when confidence has been strongest and most stubborn. When blow has been delivered after blow, and there has been no time for rallying, weakness and weariness have succeeded in disarming courage. But love rises with danger, and is fanned, not extinguished, by the strongest blast. Love endureth all things. Love never faileth. Therefore to Love is the crown promised, for where it dwells, it is a spring of ceaseless energy, and nerves the weakest heart to deeds of noblest doing. "Blessed is the man that endureth temptation; for when he is tried he shall receive the crown of life, which the Lord hath promised to them that Love Him."—(*Word and work*)

THE CROWN OF RIGHTEOUSNESS.

When nearing the end of his faithful ministry, the Apostle of the Gentiles looked calmly over the past, and with confidence he anticipated the future. His life had been spent in conflict, and with unwearying courage he had held fast the truth committed to his care. The days were darkening, and he foresaw the near approach of a time when men would not endure sound doctrine. But he rejoiced with a great joy that in sunshine and in storm, through grace Divine, he had been true to his trust. "Henceforth," he says, "there is laid up for me a *crown of righteousness*, which the Lord, the righteous Judge, shall give me at that day."

He looked rather at the testimony he had borne than at the results he had himself reached. While never careless about his own personal purity, he had been ceaselessly anxious to maintain the truth of God in all its pristine excellence and power. Again and again he had been compelled to do battle in its defence, and he dad perilled everything most dear to him on earth for its preservation. Yearning for love; he was content to be hated so that the truth should not be denied or dishonoured. Ever ready to yield his own rights, he refused to sacrifice one iota of God's Word. To him the faith once delivered to the saints was dearer than life, and the hour of his departure was brightened by the thought that He had not failed to keep it.

There is a contest between Heaven and earth as to the character and claims of Christ. The world put Him on a cross; God exalted Him to a throne. Men still despise Him to whom God hath given a name above every name. From that day on which Paul beheld His glory, and submitted to His lordly rule, his whole aim had been to honour Him whom men had dishonoured, and to glorify Him who in sovereign grace had stooped to shame and death, for the salvation of the lost. To him to live was Christ. His own righteousness, for which at one time he strove and suffered, he heartily disowned when he recognised the righteousness which is of God by faith." All human falsehoods and futilities became abhorrent so soon as he learned the truth and power of God. Throughout his whole career he triumphantly maintained *that* truth against every denial and vindicated the grace of God against all the cavils, complaints, and contempt of men. When the Lord Jesus appeared, Paul knew that His righteousness would be manifested to the universe, and that in the same hour the righteousness of all His servants would be crowned. Therefore he loved His appearing. Then wrongs shall be righted, and the truth so long doubted or denied shall be triumphant. The hope of this manifestation animates every loyal and brave heart; and the love of it makes labour even now seem light. Our love and longing for the advent is no unfair test of our loyalty; and our earnest expectation of it, is certainly a safeguard against compromise of Christ's claims or conformity to a sinful world. We are content to suffer with Him, knowing that we shall also reign with Him. To be rejected with Him here is no hardship, since it secures for us a crown of righteousness at His coming.—(*Word and Work.*)

A CROWN OF GLORY.

Peter never forgot the grace which restored him after his fall; nor could he fail to remember the pastorate which was so significantly renewed. His letters are weighted by his recollections and responsibilities. He exhibits also a singular sympathy with all other pastors, and he is ardently anxious to strengthen and encourage them in their service. Therefore he writes; "The elders . . . I exhort, who am also an elder. . . Feed the flock of God." There cannot be too much effort to reclaim the erring: but evangelism is no excuse for the neglect of edification. All who are in the fold are entitled to good pastures, and it is the duty of the under-shepherds to lead them where such pastures are to be found. Indeed, every one who has been instructed, and who consequently is competent to speak a word in season to them that are weary, is blameworthy if he misses any opportunity. The saints constitute the *flock of God* and it is impossible for us to measure the greatness of His affection for them. He gave for them His own Son, and that Son gave for them His own life. Peter, in appealing to pastors and exhorting them to diligence, says, "I am a witness of the sufferings of Christ." These sufferings were for the sheep; and, when they had been fully endured, Christ told the apostle that he could prove his love to the Chief Shepherd best, by feeding His sheep and lambs.

There is some danger of neglecting this duty. It has its hardships, difficulties, and dangers; perhaps also it fails to bulk largely enough in our esteem. Nevertheless it ranks very high in the judgment of God. He reckons results less by number than by value. We are apt to calculate rather the multitude than the might of converts. Such estimates are defective and dangerous. Gideon's choice three hundred formed a better army than the thousands he first summoned to the field. Twelve men with apostolic zeal and energy could outdo the millions now entered upon the register of the Church. The times need stalwart men, not feeble infants. Where are the men to be found who "by reason of use have their senses exercised to discern both good and evil"? If they are few and far between, to whom does the blame attach? The feebleness springs from the lack of nourishment They who take the oversight of the flock, not by constraint, but willingly, shall without fail be signally honoured at the coming of the Lord.

The Good Shepherd, who laid down His life for the sheep tells us "*Therefore* doth, My Father love Me." Both Father and Son will be

mindful of our work of faith and labour of love when we minister to the saints. As Jesus is crowned with glory and honour, since He tasted death for every man, so shall He enrich and ennoble all who prove ensamples to the flock. When the Chief Shepherd shall appear, then the shepherds who fed not themselves, but the flock, shall receive a CROWN OF GLORY that fadeth not away.—(*Word and Work.*)

UNCONCIUS TUITION.

BY BISHOP HUNTINGTON.

By unconcious tuition I mean that part of a teacher's work which he does when he seems not to be doing anything at his work at all. It has appeared to me that some of the most nutritive and effective functions of an instructor are really performed while he seems least to be instructing. To apprehend these fugitive and subtile forces, playing through the business of education with such fine energy and if possible to bring them within the range of a practical dealing and discipline, is the scope of my present design. If the topic should fail of entertainment or profit it will at last yield me this negative advantage, that it will not tempt me to traverse any pre-existing debate, or prejudice, or dogma.

The central thought of my doctrine assumes that the ultimate or total object of the teacher's profession is not the communication of knowledge; or even, according to the favorite modern formula, the stimulating of the *knowing faculty*, if by the knowing faculty we understand a faculty quite distinguished and separate from the believing faculty, the sensibility, and the will. It has been generally admitted, for a long time, that education does not consist in inserting facts in the pupil's memory, like specimens in a cabinet or freight stowed in the hold of a ship. But not only must we dismiss those mechanical resemblances which liken the mind to a storehouse, a museum or a library; we must also carry our conception of learning above the notion of an agile and adroit brain. Education does not consist in provoking bare intellectual dexterity, any more than in presenting ascertained truth to the intellectual perceptions; or in both together. Education involves appeals to faith, to feeling, to volition. The realm of positive science shades off on every side—not by abrupt transition but by imperceptible gradations—into the realm of trust; nor does science consult her dignity more than her modesty when she undertakes to sharpen the partition-line of hostility between knowledge and belief. So does the true training of the mind involve an engagement of the affections, including taste or the sense of beauty, and love or the sense of good, both the mind's freedom and its harmony being dependent on a healthy heart. And so, again, the understanding and the feelings wait on that brave executor, the will; and nobody can be wise who leaves its scholarship neglected.

In a word, education is not the training of the mind but the training of the man. Being the discipline of an organized subject, it is organic in its own nature. No analytical classification can partition off the elements of humanity like the ingredients of a soil. Even of a tree we cannot rear a single branch independently of the other, unless we kill the others back by violence. One-sidedness has been the vice of all systems of education hitherto, and every legitimate advance has been an approach to the recognition of the unity and indivisibility of the educated being as a living and infinite soul.

Let us proceed, on the ground of this principle, with our proper theme. My main propositions are these three: 1st. That there is an educating power issuing from the teacher, not by voice or by immediate design, but silent and involuntary, as indispensable to his true function as any element in it. 2 1. That this unconscious tuition is yet no product of caprice, or of accident, but takes its quality from the undermost substance of the teacher's character. And 3d. That as it is an emanation flowing the very spirit of his own life so it is also an influence acting insensibly to form the life of the scholar.

I. I remind the teacher of a fact which I presume may have been some time disclosed to him, in his dealings with almost any truth in its more secret relations, viz., that all true wisdom involves a certain something that is inexpressible. After all you have said about it, you feel that there is something more which you never can say, and there is a frequent sensation of pain at the inadequacy of language to shape and convey—perhaps also the inadequacy of the conceptions to define—that secret and nameless thought which is the delicious charm and crown of the subject, as it hangs, in robes of glory, before your mind. Any cultivated person, who has never been oppressed by this experience, must be subject, I should say, to dogmatism, pragmatism, conceit, or some other belittling infirmity. Where the nature is rich and the emotions are generous, there will always be a reverential perception that ideas only partly condescend to be embodied in words. So it is always found that the true effects of eloquence are where the expression suggests a region of thought, a dim vista of imagery, or an oceanic depth of feeling, beyond what is actually contained in the sentences. You have to judge an orator as much by what he leaves out as by what he puts in. *He* uses words with the true mastery of genius who not only knows how to say exactly and lucidly, and with the fewest sounds, the thing he thinks, but how to make what he does say indicate that diviner part of wisdom which must remain forever unsaid. The cleanest rhetorical directness is united with the strongest sence of mystery. You hear thoughts, perfectly within the range of the understanding, sublimely uttered, and you are made aware of the nearness of a world whose thoughts are more sublimely unuttered. Instances at once occur in Shakspeare, in Sir Thomas Browne, in Dante, and, more than in any other modern writer, I think, in Thomas De Quincy. So sings old Marlowe:

"If all the pens that ever poets held
Had fed the feelings of their masters' thoughts,
And every sweetness that inspired their hearts,
And minds, and muses on admired themes;
If all the heavenly quintessence they 'still
From their immortal flowers of posey,
Wherein, as in a mirror, we perceive
The highest reaches of a human wit;
If these had made one poem's period,
And all combined in beauty's worthiness,
Yet should there hover in their restless heads,
One thought, one grace, one wonder, at the best,
Which into words on virtue can digest."

Nature herself gives us a broad hint to the some purpose. Just when she discloses to our admiration any of her grandest pictures or sculptures, she shuts our lips; "My children, be still," that august schoolmistress sternly says to us, the moment she lifts the veil from before any special majesty or splendor. When we are most moved in any way she thus prisons our souls in dumb solitude, and makes us feel the utter helplessness of our tongues. If we are presumptuous enough to talk, she secretly rebukes our babbling. The less imposing and lighter aspects of nature permit us to be sociable; but when her diapason-voice sounds our impertinent ones must cease. A loquacious company may prattle and jest while they float among the winding straits of a picturesque harbor, shut in by the limitations of that narrow scenery; but, if they have souls within them, they will grow thoughtful and silent as they sail out upon the infinite ocean, amid the sublime simplicity of the waves and the sky. They may chatter and laugh together in the variegated and blooming valley; but when they go up among the eternal hills of God, and look off from those solemn pillars of his heaven, an invisible hand will seem to draw them apart from one another, inspiring them with a wonder that no tongue can articulate. They may gossip in gardens of sunshine, but one roll of celestial thunder hushes them.

I am not pretending that in the ordinary processes of juvenile instruction one often arrives at any such impressive expansion of thought or any such intensity of feeling. Of course a class in spelling, a recitation in arithmetic, the grammatical corrections in an exercise in composition, the daily discipline of three-score boys and girls, will seldom raise those vast and reverential sentiments. My purpose here is simply to show that some of the deepest and most powerful impressions are made on our minds, independently of any spoken or written words, by influences, by signs, by association, beyond any speech. And this point lies close to my argument. You know the remark they used to make about Lord Chatham; that everybody felt there was something finer in the man than any thing he ever said. We are taught, and we teach, by something about us that never goes into language at all. I believe that often this is the very highest kind of teaching, most charged with moral power, most apt to go down among the secret springs of conduct, most effectual for vital issues, for the very reason that it is spiritual in its character, noiseless in its pretensions, and constant in its operation.

Besides, I do undertake to say, only by the way, that in the teacher's professions, as in every other, we are not to judge of the possibilities or the limitations of the calling by its common aspects or its every-day repetition of task-work. I protest against the superficial and insulting opinion that in the education of children there is no room for the loftiest intellectual enterprise, and no contact with divine and inexpressible wonders. Any teacher that so judges his vocation by its details belittles it. The school-room, no less than the laboratory, the studio, or the church itself, opens upward into God's boundless heaven. Each of the sciences has moral relations, and terminates in spiritual mystery. And when you awaken a feeling of that great truth in your pupil by the veneration, the earnestness and the magnetic devotion of your own mind, you have done him a service no less essential to the completness of his education than when you have informed his understanding of certain scientific facts. Arithmetic, for instance, ascends into astronomy, and there you are introduced to laws of quantity which make the universe their diagram, to the intellectual magnitudes of La Place and Newton, to the unsearchable empire of that religion which feels after the God of Arcturus and the Pleiades. The rules of grammar are only intelligible formularies that lie on the outmost boundary of an inexhaustible study. And the Government of your pupils, what is it but the faint and erring endeavor to transfer into that little kingdom you administer the justice and the love which are the everlasting attributes of the Almighty himself, applying them even here to immortal souls? Let us not wrong the dignity of such an employment by denying its connection with things unspeakable.

I return, however, to the direct path of my subject. And while I maintain, that the scholar ought by all means to learn, from the sympathies of the teacher's spirit, that every study he follows is intertwined with moral obligations and is related to a divine source, in ways which no text-book does or can lay down, I proceed to more specific statesments. It is not in respect to particular branckes of instruction but in respect to what we may call *the moral power of the teacher's own person*, as something indeed in which the right action and the best success of *all* kinds of instruction are bound up, that I affirm the necessity of this unspoken and unconscious influence.

If we enter successively a number of school-rooms we shall probably discover a contrast

something like this. In one we shall see a presiding presence which it will puzzle us at first sight to analyze or to explain. Looking at the master's movements—I use the masculine term only for convenience—the first quality that strikes us is the absence of all effort. Every thing seems to be done with an ease which gives an impression of spontaneous and natural energy; for, after all, *is* energy. The repose is totally unlike indolence. The ease of manner has no shuffling and no lounging in it. There is all the vitality and vigor of inward determination. The dignity is at the farthest possible remove from indifference or carelessness. It is told of Hercules, god of real force, that, "whether he stood, or walked, or sat, or whatever thing he did, he conquered." This teacher accomplishes his ends with singular precision. He speaks less than is common, and with less pretension when he does speak; yet his idea is conveyed and caught, and his will is promptly done. When he arrives, order begins. When he addresses an individual or a class attention comes, and not as if it were extorted by fear, or even paid by conscience as a duty, but cordially. Nobody seems to be looking at him particularly, yet he is felt to be there, through the whole place. He does not seem to be attempting anything, elaborately, with anybody, yet the business is done, and done remarkably well. The threefold office of school-keeping, even according to the popular standard, is achieved without friction and without failure. Authority is secured, intellectual activity is stimulated, knowledge is got with a hearty zeal.

Over against this style of teacher we find another. He is the incarnation of painful and laborious striving. He is a conscious perturbation; a principled paroxysm; an embodied flutter; an honest human hurly-burly. In his present intention he is just as sincere as the other. Indeed he tries so hard that by one of the common perversions of human nature his pupils appear to have made up their minds to see to it that he shall try harder yet, and not succeed after all. So he talks much, and the multiplication of words only hinders the multiplication of integers and fractions, enfeebles his government and beclouds the recitation. His expostulations roll over the boys' consciences like obliquely-shot bullets over the ice; and his gestures illustrate nothing but personal impotency and despair.

(*To be continued.*)

Miscellany.

Virtue Lowered by Unbelief in God.—If the belief in God be lost to humanity, we shall lose not only the direct, the incalculable effects on individual souls of the belief in a Divine Searcher of Hearts, but also the indirect and universal uplifting influence on society of the presence of men who have experienced such effects and formed their moral standard accordingly. Is it too much to augur that the result will be a depreciation of the common ideal standard, and a consequently still further depression of the practical level of personal virtue?—Miss F. P. Cobbe's *Peak in Darien*, p. 54.

Nature without God.—Let some Agnostic disenchanter come to us at such an hour and tell us that, though it takes a man of genius to depict worthily on canvas a coner of this wide field of loveliness, yet that the whole great original had no Painter, no Designer: that the mountains had no Architect, the well-balanced stars no supreme Geometer, but that it all came about as we behold it through the action of forces, unguided by any Mind, undirected by any will; and what revulsion shall we not experience? Shall we not feel like a man enamoured of a beautiful woman, whom he has believed to be good and wise and tender; but when he comes at last to look close into her face he finds her to be a soulless idiot, from whose stony and meaningless gaze he turns shudderingly away?—Miss F. P. Cobbe's *Peak in Darien*, p. 54.

Confusion of Anti-Christians.—The deists of England have left a century and a half of vigorous Christian life behind them, and have fallen themselves into dust and shade. Voltaire is disowned by Renan; Strauss cleares ont Paulus, to deepen his own foundation. The German rationalist has to turn his face, somewhat reluctantly, to materialism, and hail the socialist as a brother. The atheist is certain that, from his point of view, all religion has fallen; the non-Christian theist gathers his own out of the wreck; while the pantheist, from the indifference-point between, reconciles both by a religion which makes affirmation and negation the different sides of each other. Amidst the general confusion hardly any one seems to prosper but the agnostic; but he in his confidence oversets himself, and the victory of his ignorance is its discomfiture.—Rev. Principal Cairns, *The Success of Christianity*, p. 26.

TELEGRAPHIC NEWS.

London, December 14th: A fire broke out last night in the Hampton Court Palace, but was confined to the private apartments, and has since been extinguished.—Lord Derby, in his Manchester speech, deprecated any fresh legislation on the Irish land question, and urged State aid for the encouragement of a large emigration. With reference to the Madagascar question, his lordship said it only justifies our friendly mediation, and that if the French seize a portion of the island, it is no reason why we should intefere.

Berlin, 14*th*: The *North German Gazette* announces that the British Government intend shortly to propose to the Powers international protection for the Suez Canal.

London 15*th*: It is officially announced that Mr. Childers has been appointed Chancellor of the Exchequer.

16*th*: It is currently reported that the French expedition to Tonquin will be postponed.—The *Cologne Gazette* in an article yesterday warns the German Government respecting the military preparations being made by Russia.—Advices from Cairo state that five hundred Arabists have been released for want of evidence.—The Bombay mails of the 1st instant arrived at Brindisi to-day.

Cairo, 16*th*: Lord Dufferin has proposed a scheme for the reform of native tribunals in Egypt, that they should be under the presidency of European judges.

Aden, 16*th*: The s. s. Poonah, with the outward English mails of the 1st instant, left here for Bombay at 8 a.m. to-day. The s. s. Thibet, for Colombo, &c., left at 2 p m. to-day.

London, 17*th*: A special Council was held at Windsor yesterday, at which Lord Derby was sworn in as Secretary of State for the Colonies, Lord Kimberley as Secretary for India, Lord Hartington as Secretary for War, and Mr. Childers as Chancellor of the Exchequer.—In consequence of the arrest of two workmen on the evidence of informers, the Dublin police are now prosecuting an inquiry into the organisation of the late outrages.—Latest bulletins state that Mr. Fawcett's condition is improving.—The Bishop of Llandaff is dead.

18*th*: It is announced that Sir Charles Dilke will shortly enter the Cabinet.—It is reported that the British Government has received a reply from France, declining the presidency of the Public Debt Commission in Egypt.—The Suez Canal Company has decided, with the consent of the British directors, to construct three great stations along the Canal, each station to be capable of accommodating sixty vessels. One station is to be situated at Kantara, one at Timsah, and one at the Kilometric Station No. 133. The company has ordered dredgers to the value of 5,000,000 francs for the work.

Berlin, 18*th*: It is semi-officially announced that the Austro-German alliance is to be prolonged. A pacific policy on the part of the allied Governments towards other Powers is declared, but any third Power will be excluded from the alliance.

Cairo, 19*th*: The prisoners in connection with the late rebellion are being released wholesale.

Paris, 19*th*: M. Gambetta is suffering from an attack of inflammation of the bowels.

Plymouth, 19*th*: The P. & O. Company's steamer Cathay arrived here this morning.

Paris, 20*th*: M. Gambetta is recovering from his illness.

Vienna, 20*th*: The President of the Austro-Hungarian Council of Ministers, replying to a question in Parliament, said that the disquieting reports which had been lately current were exaggerated, and that the peace of Enope was not menaced.—The *Temps* states that M. Bredif has resumed his functions as French Controller-General in Egypt.

London, 20*th*: Mr. Chamberlain has made a speech, in which he declared against the idea of a British Protectorate for Egypt, and said that when peace, security, order, and constitutional liberty had been accomplished the British occupation will cease.

Suez, 20*th*: The P. and O. Co.'s steamer Gwalior arrived here from Bombay on the evening of the 19th instant.

London, 21*th*: The Right Rev. Dr. Benson, Bishop of Truro, has been appointed Archbishop of Canterbury.—Mr. Fawcett is nearly convalescent.—Advices from Ireland state that three of the Loughmask murders have been sentenced to death.

PASSENGERS ARRIVED.

Per Str *Rubattino*, 18th:

From Genoa—Mrs Eckelmann, Captain Hayes, Mr and Mrs Sadler, Mr Serapin, Mr J W Cuff, Mr D Morris, Mr L G Inzidi, Mr Biscoe Murray, Mrs Murray, Mrs Pollen one child, one infant, and one ayah, Mr Courvoiser, Mrs. Beville, Mr Charriol, Mr J Spinner, Mrs J W Barns, Mrs. Pratt, Mrs Berkeley, Miss Schultz, Miss Eidnas, Miss Hartmann, Miss Hamphart, Mrs Rottrott, and 2 children, Mr and Mrs Weber, and chrld, Mr Patridge, Col Craster, Revd Agostino, Revd Tomaso, and Mr and Mrs Baker.

From Naples—Lord and Lady Wenlock, and one servant, Dr J Poutz, and Miss Lawlay.

From Port Said—Mr Zennenner.

Per Str *Nubia*, Nov. 22:

From Liverpool—Mr Alston, Miss Anderson, Mr and Mrs Akilandaiya and 2 children, Mrs Brereton, Mrs Chatterton and child, Mr Dunlop, Mr George Gregory, Mr W J Guthrie, Mr W J Hichen, Miss Hassard, Rev J H Lord, Mr and Mrs Hugh McKinnon, Sister Teresa, Sister Winifred, Sister K Paula, Dr and Mrs Sommerville and infant, Miss Taylor, Miss Wray, and Mr and Mrs William Wright.

Domestic Occurrence.

BIRTH.

Boyd—December 18th at Bombay, the wife of W. Boyd, of a daughter.

MARRIAGE.

Grant—Grindlay—November 14th, at St Andrew's Church, St Andrews, James Cameron Grant, Captain H. M.'s Bombay Staff Carps, to Florence Melville, daughter of Lieut.-Col. Grindlay.

"BOMBAY GUARDIAN."

Subscriptions received from 16th to 23rd December 1882.

Major Pemberton, 31st December 1882, Ans. 15; T. Bailey, 31st December 1883, Rs. 7-12; M. H. Mody, 31st December 1883, Rs. 10-14; Miss Margaret Wintz, (Postage only) 26th November 1883, Rs. 4-14; R. W. Woodhouse, 31st Decamber 1883, Rs. 15-4; A. C. Wiseman, 31st December 1883, Rs. 7-10; J. O. Hett, 23rd February 1883, Rs. 1-4; James Butler, 29th November 1883, Rs. 7-10.

NOTICE.

Hostel for Christian Students.

A Hostel has been opened in the Robert Money School on strictly native principles. The monthly fee, Rupees eight, must be paid in advance and will include food and lodging only. Each student must provide himself with bedding (Satranji and Covering).

The next school term will commence on Wednesday, January 3rd, 1883.

H. A. Bren.
Superintendent.

ASIATIC SOCIETY OF MUMBAI

New Advertisements.

MRS. COUNSELL,

CLARE HOUSE,

CLARE ROAD, BYCULLA, BOMBAY

Just received per P. & O. s. s. "Rome," New goods for Christmas :

Ladies' Hats and Bonnets in the newest shapes. Trimmed and untrimmed. The New Sailor Hats white and colors.

Taffeta silk and Lisle. Thread Tan colored gloves.

French and English Flowers.

Surah Silks and Muslins.

Ladies' and Children's Costumes.

Ladies', Gentlemen's and Children's Hosiery.

Ladies' Black Sateen Boots. Christmas

Tree decorations, Bonbons and Toys.

Christmas Cards, Stationery and Fancy Goods.

All goods marked in plain figures at lowest rates.

WEBSTER'S UNABRIDGED.

In Sheep, Russia and Turkey Bindings.

"A LIBRARY IN ITSELF."

GET THE BEST the latest edition with **118,000 Words,** (3000 more than any other English Dictionary.) **Biographical Dictionary** which it contains gives brief facts concerning **9700** noted persons. in **Illustrations**—3000 in number, (about three times as many as found in any other Dict'ry.)

THE STANDARD.

Webster is the Standard of the **U. S. Supreme Court** and in the **U. S. Gov't Printing Office.**

It has all along kept a leading place, and the New Edition brings it fairly up to date.—*London Times, June,* 1882.

No school in the Dominion, no teacher, and no reader of the language, can afford to be without this monumental work.—*Canada Educa'l Journal.*

It has come to be recognized as the most useful existing "word-book" of the English language, all over the world.—*N. Y. Tribune,* 1882.

Specimen pages sent prepaid on application.

G. & C. MERRIAM & CO., Publishers, Springfield, Mass., U. S. A.

EDUCATION AT HOME.

TO PARENTS AND GUARDIANS.

The MISSES BARTON (who have had 16 year's experience in tuition) receive a limited number of young Gentlemen to Board and Educate at

ROTHER HOUSE, COLLEGE PARK, LEWISHAM.

The pupils are instructed in the ordinary branches of English Education, French, German, Latin, Drawing, Pianoforte, &c., and efficiently prepared for public schools.

Terms.—50 Guineas per annum.

LEWISHAM is one of the healthiest localities near London, pleasantly situated in Kent, the Garden of England.

References given and required.

ROTHER HOUSE SCHOOL

Examination, July, 1880.

ANCHOR LINE.

Indian Service between Bombay, Liverpool and Mediterranean.

The following sailings have been arranged.

BOMBAY TO LIVERPOOL.

	Captain.	Tons.	H. P.	About.
s. s. "Nubia"	...	4500	600	30th December 1882.

BOMBAY TO MEDITERRANEAN.

s. s. "Alsatia"	J. D. Murray	2850	800	11th January 1883.

To be followed by other 1st Class steamers at regular intervals.

For rates and further particulars,

Apply to W. & A. GRAHAM & Co.,
Agents.

Bombay 16th October 1882.

SEWING MACHINES.

THOUSANDS
OF OUR SEWING MACHINES
ARE NOW IN USE ALL OVER INDIA
AND
ARE GIVING EVERY SATISFACTION,
THEY ARE ACKNOWLEDGED BY ALL TO BE THE BEST MACHINES EXTANT.
THEY STAND PRE-EMINENT IN ELEGANCE, STYLE, SIMPLICITY, EXCELLENCY OF
WORKMANSHIP AND DURABILITY.

The following are in Stock :—

The "Triumph"
" "Household"
" "Arm and Platform"
" "Wheeler and Wilson"
" "Jones"
" "Singer"
" "Bradburry"
" "Howe"
" "White"
" "Wanzer"
" "Empress"
" "Rhenania"
" "Kilters" &c. &c.,

THE LARGEST DEPOT IN INDIA.
TWENTY DIFFERENT KINDS TO SELECT FROM.
Send for our Illustrated Catalogue.

H. A. GEYER, & Co.,
6, ELPHINSTONE CIRCLE, FORT, BOMBAY.

DECENNIAL CONFERENCE.

A SPECIAL daily edition of the *Indian Witness,* consisting of four pages will be published during the session of the Decennial Missionary Conference at Calcutta. It will be devoted to an accurate summary of the proceedings.

Price, two annas a copy. The six issues, twelve annas ; or by post, despatched daily, one rupee. No discount. Payment to accompany orders in all cases without exception.

Address.—The Manager, Office of "The Indian Witness," Calcutta.

FOR SALE.

AN American Organ by Estey and & Co. Expressly built for India—10 stops—Knee and grand Swell-Hasa guilted warm cover and packing case. Quite new-guaranteed in order.

Price Rs. 450, but if taken for a Mission or Church a reduction will be made.

Apply to,
MR. HENRY C. TINCKOM,
Khandwa, C. P.

THE SUFFERER'S FRIEND.

TRADE MARK.

THILUM

FOR EXTERNAL APPLICATION.

A SPECIFIC for Rheumatism, Lumbago, Gout. Sciatica, Stiffneck, Sore Throat, Numbness, Swellings, Weakness, or Pains in, or contraction of, the Joints, Pains, in the Back, Bruises, Cramps, Nervous Headache, Hemicrania, (one side headache) Brow-Ague, Neuralgia, Pains and Stiffness consequent on Shooting, riding, or violent exercise, Pains in the Back and Limbs produced by Dengue and other fevers, and all muscular Pains &c., also for Mumps, Paralysis, and Asthma, Coughs, Colds, Bronchitis Difficulty of Breathing and Pain or Weight, on the Chest, Corns, Boils, Eruptions, Chancre, Piles, &c. &c.

"THILUM" is a certain and speedy cure for Ringworm, Itch, Scorpion Sting and Musquito bites.

"THILUM" is a wonderful preventive of Musquito or other noxious insect bites.

Price Rs. 1-4-0, Packing, 4 ans. Postage, 4 ans.

N. B.—Postage and packing for 3 Pots the same as for a single Pot.

☞ *Special rates to Missionaries charitable* hospitals and institutions on application only to F. H. Bowden, HENRY'S "THILUM" WORKS, Madras.

N. B.—Henry's "Thilum" does not contain a particle of Opium or Mercury in any form, nor indeed any deleterious ingredient. It may safely be used for infants and on the most delicate or broken skin.

TESTIMONIALS.

I owe it as a duty to you and to sufferers to inform you of my case.

For 2 years I suffered severely from Rheumatism and tried every remedy that came in my way that was said to be good for this disease, but grew worse instead of better until November 1879, when Paralysis supervened and I completely lost the use of both of my legs from the knees downwards.

In March 1880, while still in this helpless state, a gentleman friend recommended me to use your "Thilum" and gave me some from the application of which I found such marked benefit that I procured more, and in September following was able to walk for the first time for nearly a year.

I am continuing to use "Thilum" and can now walk about freely without the aid of a stick, and am getting flesh on my legs which a few months ago were mere skin and bone.

DHANJEE NANSEY.

KHOJAH BAZAAR, *Bombay, 7th May*, 1881.

"THILUM" may be had of F. H. Bowden, Madras, and in Bombay of Messrs. Treacher & Co., and of all Chemists, Bolton & Co., W. J. Essai, Mrs. J. Briggs, Temperance Hall, Apollo Street. Just received a fresh supply by the Proprietor "Anglo-Vernacular Press," New Nagpada, Byculla, Bombay.

1840. **1882.**

PAIN KILLER
MEDICINE CHEST IN ITSELF
A PURELY VEGETABLE MEDICINE
For INTERNAL and EXTERNAL use.
THE OLDEST BEST & MOST WIDELY KNOWN FAMILY MEDICINE.

A SURE CURE for all the diseases for which it is recommended, and is always perfectly safe in the hands of even the most inexperienced persons.

PERRY DAVIS' PAIN KILLER

IS RECOMMENDED by Physicians, Ministers, Missionaries, Managers of Factories, Workshops, and Plantations, by Nurses in Hospitals—in short, by Everybody everywhere who has ever given it a trial.

HAS STOOD THE TEST OF FORTY YEARS' TRIAL.

PAIN KILLER should have a place in every factory, machine-shop, and mill, on every farm and plantation, and in every household, ready for immediate use not only for accidents, cuts, bruises, sores, etc., but in case of sudden sickness of any kind.

PAIN KILLER is the well-tried and trusted friend of the Farmer, Planter, Sailor, Mechanic, and in fact of all classes wanting a sure and safe medicine which will always be at hand, and can be freely used internally or externally without fear of harm and with certainty of relief.

Its price ortugs it within the reach of all; and it will annually save many times its cost in doctors' bills.

For sale by all druggists

PERRY DAVIS & SON, Proprs., Providence, R. I.

For Sale by all the leading Chemists throughout India.

Authorized Agent in Bombay.

ESUF ALLI HIPTOOLA,

No. 9 Pir Market.

This paper has, as its sole and special representatve in America, for the reception of advertisements and subscriptions. The **International Newspaper Agency**, H. P. Hupbard, Proprietor, New Haven, Connecticut, United States of America, (a beautiful city two hours ride east of New York) where all the editions of this publication can be found regularly on file, with all other prominent newspapers of the world, and where contracts can be made for all at publishers best rates.

BOOKS ON SOCIAL PURITY &c.

Highly recommended by Physicians, Editors, Clergymen &c.

	Rs.	a.
Social Impurity, 200 pp. clo. gilt stamp.	1	8
Princely Manhood, paper Rs. 1; clo. limp.	1	4
Queenly Womanhood „ „ 1; „	1	4
Student Life &c. 110 pp. clo. limp, 4 Eng.	0	5

European Slave Trade, 3 as; White Slavery 3 as.

Sent post free on receipt of price.

AGENT HOPE PUBLISHING CO.,
BOMBAY.

THE GREAT FEVER PILL

PREPARED FROM THE FORMULA OF

Dr. E. R. SUTTON, New York.

Chills and Fever, Remittent, Intermittent and Bilious Fevers, Jaundice, and Liver Complaint.

Quick, certain and reliable and a most approved substitute for Sulphate of Quinine. A small shipment just received from America.

We have just been authorized to reduce the price per phial containing six dozen sugar coated Pills to Rs. 1-4-0 and per dozen phials to Rs. 13.

A apply to the Manager Bombay Guardain, 36 Tank Street, Byculla, Bombay.

BOMBAY SCOTTISH EDUCATION SOCIETY.

THE Society has two High Schools for Boys and Girls—

1. At Byculla, near the Railway Station.
2. The "John Connon" School, Esplanade, opposit the Queen's Statue.

HEAD MASTER—Mr JAMES MACDONALD in charge of both Schools.

HEAD MISTRESS—Mrs. Macdonald, Byculla.

Assistant Teachers. Mr. Rhenius, Mrs. Engel } "John Connon School.
Mr. D Bhore, Mr. C. Rosselet. } Byculla School.

French Master—Senor Pedraza, both Schools.

Music Masters— Herr Schmuck, "John Connon Shool. Herr Mehnert, Byculla School.

Drawing Master—Mr. Fritchley, Certificated Teachar, School of Art, "John Connon" School.

Mr. Maddon Pandarung Certificated Teacher, School of Art, Byculla School.

The Education given in these Schools is non-sectarian All the standards up to Matriculation are taught. Pupils from these Schools have been exceptionally and uniformly successful at the Matriculation Examinations of the Bombay University.

Mr. and Mrs Macdonald receive a limited number of Boarders, Boys and Girls, at Byculla

R. JEFFREY,
T. H. GREIG.
Joint Honorary Secretaries.

Marine Lines, October 30, 1882.

BOMBAY AUXILIARY BIBLE SOCIETY.

Pulpit, Family, and School Bibles in English with marginal references and maps, bound in morocco, sheep, and cloth—prices varying from annas four to rupees twenty: also Bibles in the Vernacular and other European languages on sale at the Bible Society's Depôt, Bombay.

ENGLISH AND ROMANIZED MARATHI GOSPEL of John, 12mo., cloth, new edition, price 8 annas per copy.

Marathi Gospel of Matthew 16mo, price, 3 pies per copy.

ARCHIVES BAI

LITTLE'S SOLUBLE PHENYLE.

BY ROYAL LETTERS PATENT.

TRADE C H 6 5 MARK

LIFE HEALTH SAFETY PURITY

DEODORISER & ANTISEPTIC,
NEW DISINFECTANT,
FOR UNIVERSAL USE.

Destroys and Prevents Bad Smells, Cholera, Fever, Bronchitis, Diptheria, Small-pox, etc.
Does not Stain or Injure Persons or Fabrics. Leaves a Refreshing Odour.

ONE GALLON MAKES 100 GALLONS OR MORE!

Being highly concentrate, it is easily transported.
Mix simply with water and it is ready for use.

INVALUABE FOR HOSPITAL, SURGICAL, MEDICAL, DOMESTIC AND VETERINARY PURPOSES.

SUPERIOR TO CARBOLIC ACID.

COSTS LESS THAN FOUR PIE PER GALLON FOR MANY SANITARY PURPOSES.

TESTIMONIALS.

GENTLEMEN,

I have much pleasure in sending you a few words in favour of "LITTLE'S SOLUBLE PHENYLE." I have a small Poodle, which took the trouble to bathe in a weak Solution of Phenyle, daily, for a month, and I cannot adequately tell of the wonderful effect it had on my dog. The coat of hair became silky, abundant, and long, improving its appearance so much that it attracted universal admiration even from those who had seen the dog often before, without admiring it. I have also tried it on my hair, and find it very beneficial, as, for the daily bath in summer or winter, I never found them so refreshing as since I have begun the use of Phenyle; but above all, I can highly recommend its use in the nursery bath; as young children are obliged to remain so much amongst native servants, it keeps off all disagreeables in the way of bad smell, infection, &c. I have brought it to various other uses—such as disinfecting a paultry-yard, and even experimenting with it on vegetable life; and in all cases the result as far exceeded my most sanguine expectations. You may with truth apply the term "MAGIC" to its effects.

Atherstone Priory.
Lahore, 4th November 1882. } (Sd.) BELLA SMITHE.

GENTLEMEN,

I have used "LITTLE'S SOLUBLE PHENYLE" on the passage of the Steamer "Simla" to Assam, as a cleansing lotion, in the proportion of 1 to 50 of cold water, to several cases of foul, weak, and indolent ulcers, also to a case of parasitical affection of the skin, with very satisfactory results, viz., the ulcers cleansed and cicatrized, and the parasite entirely disappeared, the skin recovering its natural and healthy condition.

It would be a great boon if this New Disinfectant was supplied to the medicine chest of the Assam Line of Steamers. I am of opinion that it will be found an invaluable agent in the disinfection of the cooly deck, the hospital, the clothes, the effects, and the latrines; and by its powerful influence as a germicide will be found to be far superior and cheaper than the disinfectants now in use on board the Steamers, viz., Calvert's Carbolic Powder and McDougall's Disinfectant.

(Sd.) R. SINCLAIR,
Medical Officer in charge of Emigrants,
per I. G. S. N. Co.'s Steamer "Simla."

GEO. BAIRD & Co., "The Exchange," Lahore,
" " " 41 Bow Bazar, Street Calcutta,
" " " 159 Mount Road, Madras.
" " " 63 Modykhana Street, Bombay.

WANTED.

A Music-teacher to go to Naini Tal. Good home and fair salary promised to a suitable person.

Address
Supt. Girl's High School,
NAINI TAL.

NORTH WEST TANNERY ADN LEATHER FACTORY.

The undersigned will be glad to receive orders for Harness, Saddles, Portmanteaux &c.—Machine Belting of all widths & leather in general.

FOY BROTHERS,
by Cantonments,
Cawnpoor.

THE INDIAN WAR CRY.

THE OFFICIAL GAZETTE OF THE INDIAN DIVISION OF THE SALVATION ARMY.

TERMS *by post, paid in advance*: Single numbers, 1 a.; 10, 4 as.; 100, Rs. 2-4, Annual Subscription: 1 copy (sent weekly) Rs. 3-0; 2 copies, 3-12; 6 copies, Rs. 7; 12 copies, Rs. 12.

ADDRESS MAJOR TUCKER.
Headquarters Salvation Army, BOMBAY.

MAGIC LANTERN FOR BOYS.

Just received some Magic Lanterns from America. It is a very good play for boys, and can be managed very easily.

Price Rs. 35 including 6 slides and 1 extra reflector.

Order at once to
The Manager
Bombay Guardian.

FOR SALE.

A COVERED HAND-CART, with glass cases, adapted to selling stores, books, &c. Rs. 30.

A TRICYCLE, complete, in running order. For price &c.

Apply to Mr. SUMANT VISHNU,
Proprietor of the
Anglo-Vernacular Press,
36 Tank Street, Byculla, Bombay.

NOW READY FOR SALE
THE
DNYANODAYA ALMANAC
for 1883

Illustrated with illuminated Cover. Price only 1 anna. By post 1½ anna.

Twenty-five per cent discount allowed to Booksellers.

Orders, *with price in advance*, should be sent to

REV. E.S. HUME,
Bombay, C.

MONEY ORDER OFFICE, BERENAG.

TELEGRAPH OFFICE ALMORA.

CHOWKOOREE TEA FACTORY, KUMAON, N. W. P.

CHOWKOOREE
TRADE BJ. G. MARK.

The Teas of this factory, owing to its high elevation, over, 6500 feet, are of remarkably fine flavor and aroma. They are manufactured under the proprietors personal supervision.

	Rs.	as.	
Extra choice orange Pekoe.	13	0	Deliverd at these rates per Parcel Post paid in 7lb tins at any address in India.
Orange Pekoe	9	12	
The Proprietor's own choice	9	0	
Factory Blend	7	12	
Broken Tea	5	12	
Chowkooree Mixture	7	12	
Factory Mixture	9	12	

Delivered at any Railway Station in India bookable from Moradabad in 28 lbs. lead tined boxes, freight and all charges paid.

	Rs	as.	
Extra choice orange Pekoe	42	0	NOTE Packages sent to any address in Europe all charges paid at rates to be learnt of the Proprietr.
Orange Pekoe	31	8	
The Proprietor's own choice	30	0	
Factory Blend	23	8	
Broken Tea	16	8	
Chowkooree Mixture	23	8	
Factory Mixture	31	8	

To the Clergy, Lay Missionaries, and Temperance Societies 10% off the above rates will be allowed.

A Remittance *must* accompany all orders.

All letters, &c., to be addressed and Money Orders made payable to—

JAMES GEORGE BELLAIRS,
Proprietor, Chowkooree Tea Factory,
Vtâ Berenag, Kumaon, N. W. P.

ASIATIC SOCIETY MUMBAI

DR. COOPER'S
Electric Medals.

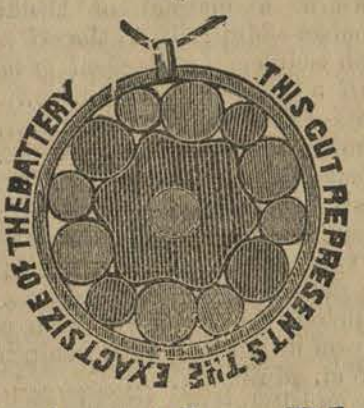
Electricity.

—IS—

ALMOST EVERY DISEASE

IS CONQUERED

By the use of this Medal.



Sold Over
4,000

Life to the Blood.

Stomach, Liver & Kidney Complaints, Rheumatism, Neuralgia, Sciatica, Aches and Pains of all Kinds, Heartburn, Flatulency, Gout, Nervous and General Debility, Vertigo & Indigestion, all yield to this POWERFUL MEDAL.

This Galvanic Medal or Battery, named after Sir Ashley Cooper, of the shape and size of a rupee, worn next to the skin and fastened around the neck by a silken cord, is one of the latest discoveries of science.

The moisture of the body starts the battery into action and can be intensified by increasing the number of batteries worn. Bear in mind that its curative powers are continuous. Its action is rapid, and day and night the Electric Current is constantly diffusing new life through the system, opening the clogged pores of the skin, and expelling all humors from the system.

The Galvanic Current is so regulated, that while it does not impart any shock to the wearer, yet the most gratifying results follow from its use. Whether worn on the breast or any other portion of the human frame, the results beneficial as they be, are always the same. A simple trial will convince the most sceptical that a curative power has been at last discovered which, without drugging the stomach, will cure the ills that flesh is heir to, and which render life a burden.

Hundreds testify to the Curative power of this wonderful little invention.

A pensioned warrant officer writes "I have bought 6 batteries for my wife and son-in-law for their *headache* which, they suffered from for *about four years*, but now by wearing these medals, they are *thoroughly cured*." A Guard of the G. I. P. R. says, "It has cured my *Rheumatism*. A pastor says, "It was a great relief for my *pain in the chest*." Another says "It is a true cure for *Neuralgia*," &c. The Post Master of Guledgudd who has already purchased many dozen Batteries writes:—"Dr. Cooper's Batteries will ever be appreciated as a wonderful *boon* & prove a *popular relief* to all those that suffer."

Mr M. Goray of C. M. S. Mallegaum says, "I am wearing two myself and have found them *very useful*; nodoubt it is ah *cheap* and a *preventive* medal; even the *poorest* can *buy* them."

Retail Price Rs. **1-4.** Per dozen Rs. **13-8.**

Packing and Postage As. **6** from 1 to 12 Batteries.

SUMANT VISHNU, Proprietor Anglo-Vernacular Press,

36 TANK STREET, NEW NAGPADA, BYCULLA,

BOMBAY.

ASIATIC SOCIETY MUMBAI
Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

BOMBAY TRACT AND BOOK SOCIETY.

The attention of the Friends of the above Society, and of the Public generally, is invited to the following selection from the stock books now on sale at the depot. (Address—The Superintendent.)

A Discount of 10 *per cent is allowed off the prices of English books (except periodicals and those marked nett) when purchases are made within one calendar month to the value of Rs.* 10 *and upwards. Payment either in cash or on presentation of account at the begining of the month succeeding the purchases.*

A catalogue of English publications &c. has just been published——Free, on application.

	Rs.	A.	P.
Men and Events of my time in India—Sir R. Temple *nett*	9	0	0
India in 1880—do— —„——	11	13	0
Thirty-eight years in India-Wm. Tayler-*late B. C. S.* Vol. I *nett*	14	9	0
Days of Grace in India—Newman	3	2	0
Memoirs of Longfellow-Stoddard —do— of F. R. Havergal 0-5-0 ; 0-15-0 ; 2-3-0 & [life	3	12	0
Alexander Raleigh—Records of his	4	11	0
Christmas Evans. Life of, by Paxton Hood	4	11	0
Life of Genl. Chas-A. Browne	1	4	0
Antobiography of Count Campello	2	3	0
Israel's Law-giver—Moody-Stuart	1	9	0
Power from on high-D. L. Moody 0-10-0 & [*Symposium*	0	15	0
The Lord's Supper. *A Clerical*	3	2	0
From Sin to Salvation—Griffith	2	3	0
Aspects of Poetry-Prof-Shairp	6	9	0
Unbelief in the Eighteenth Century-Carins ..... *Cummingham lectures*	6	9	0
The Acts of the Apostles—Malleson.	7	8	0
Life of Christ—do—*Cheap edition*	0	15	0
Practical Commentary on the Gospel of Mark—Morrison	7	8	0
The Pulpit Commentary, *edited by* Spence and Exell, [Samuel each			
Genesis, Joshua, Numbers and I	9	6	0
Judges and Ruth (*in* I. *Vol.*)	6	9	0
Ezra, Nehemiah & Esther —do—	7	13	0
Set of 6 volumes, *nett*... [2 Vol.	46	11	0
Life and Words of Christ—Geikie—	18	12	0
Adam, Noah & Abraham—Parker	1	14	0
Isaac, Jacob & Joseph—Marcus Dods	2	3	0
The Life of David as reflected in his Psalms—MacLaren	2	3	0
Leighton on Peter	2	3	0
Hodge on Romans	1	14	0
The Book of Job—Clark	3	12	0
St. Paul's Epistle to the Romans-Beet	4	11	0
Restoration of God's Banished ones and other Sermons—Proctor	3	12	0
The Incarnation of God and other Sermons—Batchelor	4	11	0
The Manifesto of the King-Dykes	3	12	0
Church Systems in the xix Centy.—Rogers	7	8	0
Superhuman Origin of the Bible–do–	3	12	0
The Kingdom of God and the Kingdom of Darkness-by the author of "*Truth and Work*"	4	11	0
Thoughts on the Lord's Prayer-Blyth	4	11	0
The Lord that healeth thee-Boardman	1	9	0
The Great Problem, or Christianity as it is *by a Student of Science*	3	2	0
Vedantasara, a manual of Hindu Pantheism—Maj : G. A. Jacob	3	2	0
Salvation Soldiery *by the Genl. of the Salvation Army*	0	10	0
Godliness—Mrs. Booth	0	10	0
The Coming Prince—Anderson	3	2	0
The Great Prophecies-Pember	4	11	0
The Basis of Faith—Conder	3	12	0
Theology of the New Testament—Van Oosterzee	3	12	0
The Gospel History—Ebrard—	6	9	0
The Apology of Alkindy, with an Essay on its age and authorship by Sir Wm. Muir	1	14	0
Science and Religion—Winchell	3	2	0
Outlines of Theology—Hodge	6	4	0
Theology in the English Poets—Stopford Brooke [Wylie	3	2	0
The Road to Rome *via* Oxford—	3	2	0
Plain reasons against joining the Church of Rome—Littledale	0	10	0
The Modern Jove—Wm. Arthur	1	9	0
Hammersmith Protestant Discussion, *between* Dr. Cumming & Mr. French	3	2	0
The Opium Question Solved *by* "Anglo Indian"	0	10	0
Bell's Standard Elocutionist	2	3	0
Dictionary of Daily wants [Brewer	4	11	0
Dictionary of Phrase and Fable—	2	3	0
Oratory and Orators—Matthews	1	9	0
Times before the Reformation—Dinwiddie	2	3	0
The Future of Palestine—Walker	3	2	0
Handsome Presentation Volumes.			
A Picturesque tour in Picturesque Lands—Seguin [Vaughan	15	0	0
St. John and the Seven Churches—	6	9	0
Celebrated English Pictures, (*reduced by a permanent process from Celebrated Engravings*)	9	6	0
The Land and the Book—Thomson	13	2	0
Memories of Great men and women of the age—S. C. Hall [Stoughton	13	2	0
Footprints of the Italian Reformers—	5	1	0
Life Mosaic–Frances Ridley Havergal	7	8	0
Life Chords —„—	7	8	0
My Bible Study —„— [H. Jones	2	3	0
Past and Present in the East—Rev.	2	13	0
Foxe's Book of Martyrs	7	8	0
Life on the upper Thames–Robertson	7	8	0
Windsor Castle and the Water-way thither—Adams	5	5	0
Works on Temperance.			
Total Abstinence Richardson	2	3	0
Action of Alcohol on the mind—„—	0	10	0
Result of researches in Alcohol—„—	0	10	0
Dialogues on Drink —„—	1	9	0
Nephalism, the True temperance—Miller	1	14	0
Alcohol, its Place and Power —„—	1	14	0
The Voice of Science on Temperance } *compiled from various sources.*	0	15	0
The Voice of the Pulpit on Temperance } *compiled from various sources.*	0	15	0
The Temperance Cyclopædia–Wallace	3	2	0
Laws of Life and Alcohol—Lucas	1	4	0
Sunlight and Shadow, or Gleannigs from my life Work—Gough 1-9-0 ; 2-3-0 and	4	11	0
The Alcohol Question —*Compiled from the* "Contemporary Review"	2	3	0
PAPERS FOR THOUGHTFUL READERS.			
The Religion that man needs—Bowen	0	0	6
Claims of Christ on the Human—Conscience—Stevenson	0	0	6
Salvation & Faith viewed from the Xian & Hindu Standpoints–Whitton	0	0	6
Thoughts on Idolatry—Navalkar	0	0	6
The Doctrine of Incarnation and its Indian Illustrations—Park	0	0	6
Intellectual Discipline—Mitchell	0	0	6
Moral Discipline —„—	0	0	6
Native Superstitions	0	0	6
Lecture on Pilgrimages to Benares and other Shrines—by Narayen Bhikaji Joglekar [ready) each	0	0	6
Life of Jesus Christ—in parts (4 now	0	1	0
The Wanderings of Yamunabai	0	4	0
The Beatitudes of the Kingdom—*translated from the English of Dykes*	0	6	0
Narnayak, the Son of Jagetshet	0	2	0
Letters to the Kunbis	0	0	6
Memoir of Rev. Ed. Payson	0	0	6
What is in the Veda	0	1	0
What is in the Satya Veda (2 parts)	0	1	0
The Holi	0	0	6
Pilgrimage to Nasik	0	0	6
Ancient Paganism and Christianity	0	1	0
Comparison of the Hindu & Xian Life	0	1	0

Complete list, free, on application.

LATELY RECEIVED A LARGE AND CAREFULLY SELECTED CONSIGNMENT OF STATIONERY.

Note Papers—	Per 5 quires. Rs.	A.	P.	Envelopes per 100. Rs.	A.	P.
Russia Leather note	1	12	0	1	8	0
Morrocco —„— —„—	1	12	0	1	8	0
Azure Antique	0	12	0	0	10	0
Unglazed English Note	0	12	0	0	10	0
Mottled Wove (assorted colours)	0	10	0	0	10	0
Tinted laid, note —„—	0	12	0	0	10	0
The Marlborough note	1	0	0	0	12	0
White Rough laid	1	0	0	0	12	0
Cream laid note	1	4	0	0	10	0
Repp note paper	1	6	0	0	10	0
—do— extra quality	1	8	0	1	8	0
Antique Linear Repp	1	0	0	1	0	0

	Rs.	A.	P.
Marlborough Mourning (narrow, medium and broad borders) 1 4 0	1	6	0
St. Alban's Mourning medium 1 0 0	1	2	0
—„— broad 1 2 0	1	6	0
Gospel Text note paper (*Texts embossed on top*). 1 4 0			
Paper Fasteners per doz 0-1-0 ; 0-1-6 ; 0-2-0 and	0	3	0
Drawing Pins —„— 0-3-0 ; 0-4-0 ; 0-5-0 and	0	6	0
Rubber Bands, —„— 0-5-0 ; 0-7-0 ; 0-8-0 ; 0-10-0 and	0	14	0
The Anti-Sty-lograph —(Hearson's Patent) *Fountain Pen, with ordinary ink ; the characteristics of the Hand writing entirely preserved*	1	12	0

	Rs.	A.	P.
Faber's Poly grade Drawing Pencils 0-1-6 each or—per doz	1	0	0
Pencillated Chalk—*for blackboard* per box of 12 doz pencils [broad)	0	12	0
Flexible Black-board, per yard (4ft.	5	0	0
Paper Clips, *assorted patterns*, ea 0-4-0 ; 0-5-0 ; 0-7-0 and	0	8	0
Pens, *Nibs and Holders*, a large selection from the best makers.			
Manuscript Music Books, 32 pp. 12 Staves	0	6	0
Memorandum Books, a great variety in every size and style of Binding.			
ALBUMS, newly imported			
Cabinets only 5-0-0 ; 10-8-0 and	16	6	0
Calbinets and Cartes de Visite 8-0-0 8-6-0 ; 14-0 ; 16-12 and	17	6	0

Printed and Published by SUMANT VISHNU KARMARKAR at the ANGLO-VERNACULAR PRINTING PRESS, No. 36, Tank Street, New Nagpada BOMBAY.

ASIATIC SOCIETY MUMBAI